

THE
Way to Health and Long Life:
OR,
A DISCOURSE of
TEMPERANCE;
SHEWING

How every Man may know his own
Constitution and Complexion.

AS ALSO
Discovering the *Nature, Method, and*
Manner of preparing all FOODS used in
this Nation; taken from divers *Authors*
Ancient and Modern.

LIKEWISE
That every *Man or Woman* may be
their own *Doctor*, with Directions to pre-
serve the *Eye Sight*; and the Use of *Herbs*,
and divers other Curious Matters.

Temperance is the best Physick.

L O N D O N:
Printed for G. Conyers, at the Ring in
Little-Britain. 1726.



THE P R E F A C E.

READER,

THE Design of this Treatise is to recommend Temperance, and prevent Diseases, because it is much easier to prevent Diseases than cure them, and it may be done with small Care, and less Expence; our Diseases cost us dear, not only in the Cure but in the Purchase, being for the most part the Offsprings of Intemperance, and other costly Vices: Temperance not only preserves the Health, but saves Expences, yet notwithstanding most People will indulge their Appetites and Inordinate Desires, that they will never consider the Event and Consequences, never duly pricing their Health, 'till they have lost it, preferring a sickly momentary Delight before one that is Contentful and Durable. My Intent herein, is only to revive the Rules of Temperance, by Observation whereof, Life may be prolonged, and Diseases avoided, and we may live comfortably, whilst in this Life, which being ended, we may enjoy an Eternal Life and Happiness in the World to come; which, Holiness added to Temperance, will bring us to when Time here shall be no more.



Notable Things :

O R,

The WAY to *Health, Long Life,*
and *Happiness.*

O R,

The Temperate MAN.



IT is strange that any that own themselves Rational Creatures, should spend their precious Time in Tales, Stories, and finding their Neighbours Faults out, and setting them at Variance, and many other Impertinencies ; when at the same time they neglect Matters that highly concern themselves, in respect to their Lives, and Health, the which, next to that of their Souls, ought to be regarded.

The end of Eating and Drinking, is to replenish Nature with Things proper to support our Bodies under her continual Expences, to keep it in a good Frame of Health, that it may be rendred fittest for our Souls, to exert their noble Functions by, so that if we eat and drink too much in Quantity, that is to say, more than we can digest, or such as

is prejudicial to our Natures or Constitutions; there will thence follow Crudities, Obstructions, Vapours, and abundance of cruel Diseases, and, at the Conclusion, Death it self.

This being so evident, one would wonder that People will be so unkind to themselves and ruin their Bodies, and hasten their Death by Gluttony and Drunkenness: And tho' Drunkenness be deplorable rife and frequent among us, yet I believe, that her Sister Gluttony destroys forty to her one, and for that Reason ought more strictly to be guarded against.

Therefore all wise Men ought to beware of those things they feed on, that they find hurtful to them; of this Sort are all luscious compounded Meats and strong Drinks, for which this may be a good Argument, That since Health, is undoubtedly best preserved by those Means that must naturally restore it when lost; and since Abstinence from Flesh and luscious compounded Meats, and strong Drinks, is prescribed by the Learned, in most Diseases, the Consequence then must be, that to preserve Health must be by a spare thin and clean Diet &c for Temperance in Meat and Drink makes People healthy, brisk, and lively, keeps the Body in Vigour and Strength and all the Offices thereof in a due Tone and Agility. Whereas on the contrary, Superfluity clouds the Mind, and dulls the Memory, and brings an unmanly Langour and Stupidity on all the noble Faculties of the Soul and Body. It makes the Body diseased, feeble, unactive, and burthensome; and what great Matters, as *Lessius* has it, can we expect from the Intemperate, whose Members are oppressed, Joints infeebled, Sinews relaxed, and Brains be-clouded, with Vapours and Fumes, and all by eating and drinking strong Drinks, rich compounded Foods, &c. and that to excess.

Of Diets proper for the Spring of the Year.

March, April, and May, are called the *Spring*, which is the most wholesome Time of the Year. Then Old and Young ought to live Temperately, considering the Crudities and Obstructions, Coughs, and Stoppages, the *Winter* may have caused, by the Moistness of the Air, Closeness of the Season, and the Disorders in Meat and Drink then used: As also from want of the sweet Influences of the Sun. I say great Temperance ought to be used in this Season; for by feeding on gross, fat Foods, and drinking strong Drinks, in the *Winter*, People wound Nature so much, that the best Medicines often prove ineffectual, and how should it be otherwise, when the same Course of Life and Excess is continued that occasioned the Disease; to prevent which these following Rules may be of Use, to make Distempers more tollerable, and easie to be cured.

Now, say I, the Spring-time of the Year, *March*, *April*, and *May*, is the proper time for Eating Herbs, for by the Approach of the Sun, and its sweet Influences, all Vegetables and Herbs are endued with lively and powerful Virtues, more than at any other Time of the Year; and perhaps the Institutors of *Lent* might have a Regard to this among other Things, to appoint a Time of Abstinence from Flesh and gross Foods, to remedy the Evils of large Feeding on such Victuals during the *Winter*, because the *Winter* producing sometimes close, Rainy Weather, and Cold, and then presently warm again; together with Broiling themselves over Coal or Turf-fires, whence arise smoaky Vapours, the lying too long in Bed, and neglecting proper Exercises.

By this they must have treasured up a great Fund for future Diseases, and Calamities, no way to be so happily prevented as by Temperance and

a spare Diet, in this beginning, as I may call it, of the Year; for in these three Months the Sun gives a lively Motion to all Things capable thereof. So that if we did but put our Helping-hand, and observe Temperance, great Evils, by the Blessing of God, might be avoided.

Some Directions to preserve Health.

1. **G**ET your self possess'd of this rare Jewel Temperance, which must be done by thwarting your unruly Appetite; for nothing is to be obtained, without some Trouble and Difficulty.

2. Eat and drink not things too strong for your Nature or Constitution to digest, which, for the most part, Things compounded of many Ingredients of contrary Qualities are; but let Nature be stronger than the Food, which will prevent Surfeits and divers other Inconveniencies.

3. Eat not Things that are over fat frequently, so neither ought you to eat or drink any thing whatever that tends to dulness, especially if compounded with rich Ingredients; therefore if you find your self oppressed after Meat, consider the Reason, and make Abatement in Quantity, or alter the Quality; do not most People find themselves before Eating and Drinking quick and lightsome, and full of Spirit, if they have not fasted too long, but after Meats are dull and heavy? This shews that you have exceeded in Quantity or Quality, for as *Lessius* hath it, Food is to support Nature, not to oppress and incommode her.

4. Avoid those Meats and Drinks that are not simple but compounded, whereby the liquorish Pleasure of the Palate is prolonged, beyond the Necessities of Nature, and beyond what Nature is able to concoct or digest; by this they heap up Crudities, hurtful Juices, torturing Diseases, and at last Death it self.

5. Mode-

5. Moderate Fasting preserves both the Body and Mind in Health, cleanseth the Stomach, removes Obstructions, a short Breath, Coughs, Fumes, Vapours, and purifies the Blood. which makes our Beds easie, our Sleep sound ; the radical Moisture flows freely from every part , they that rise early are fit for Exercise ; this in a word, is the best Physician, and Preserver of Health. Read *Dr. Hartman's Preserver of Health.*

6. Eat not, nor drink betwixt Meals, or before the former Food be digested, for fresh Supplies of fresh Juices, obstruct the Passages, keeps the Body as it were in a continual Fever ; hindring Circulation, whence Windiness and Crudities are generated, and causes many Indispositions.

7. Eat not Flesh or Fish, over done, nor half raw, both which Ways generate bad Blood, and causeth a lumpish Heaviness to possess the Body, because the lively fine Spirit of such Food is destroyed in the Preparation of it.

8. Meat and Drink of a contrary Nature ought not to be taken together, or that is disagreeable to any Man's particular Constitution ; but let them be agreeable to the Complexion, and as near as may be equal in their Parts, which will breed good Blood, and pure Spirits, and make the Body light-some.

9. Have a regard to the Season, and to the cleanness or uncleanness of what you eat ; Fish, and Flesh strangled, is not so wholesome, nor will eat so sweet, as that where a Wound is made, whereby the raging Poyson may pass away in the Blood.

10. Let your Drink be mild and clear, neither strong, stale, hard, sour, nor too new. Such Drink hurts the Blood, generates Scurvy and other Diseases, especially when taken in too great Quantity.

And

And to what I have said of Herbs in *March*, *April*, and *May*, being in their Prime at this time, I must also add, That this is the best Season for eating of Flesh, because most of the Cattle, that are now killed, have been fed perhaps in *December*, *January*, and *February* past, either with Hay or Corn, which generate better Blood, add firmer Flesh; besides the Season is cool, which drives the natural Heat more inwards, and gives great strength to the digestive Faculty, and to this, they are not so subject to surfeiting by over Driving, which makes them in all respects more healthful and better.

Some more Rules to be observed to preserve Health.

Flesh Meat, and strong Drink, ought to be sparingly used by all People, but especially by those who are subject to Diseases of the Breast, proceeding from Fatness, or phlegmatick gross Humours, as Coughs, Stoppages, and narrowness of the Passages, whose Bodies are apt to be swelled, and puffed up with Phlegm and evil Jucies.

2. Eat but one sort of Flesh, or Fish, &c at a Meal, for by the contrary Means you wonderfully oppress and obstruct Nature; for if you should take Flesh of various sorts, Fish as many, Parsnips, Turnips, Potato's, Mustard, Butter, Cheese, Pudding, Tarts, Sweetmeats, Cherries, Capers, Olives, Anchovies, &c. and mix them altogether in one Mess, what Eye and Stomach would not loath the same yet that is done daily, and counted rare Entertainment: By this Means how is Nature captivated, how doth she groan in a Language, severely to be felt, tho' not heard; therefore to avoid incurring Diseases, observe the Rules of Temperance and Sobriety. How much then are those to blame who (compel Men to) provide
divers

divers sorts of Victuals and Drinks, which not only destroy the Health of many, that eat and drink thereof, but perhaps is the Ruin of their Families that provide and pay for it? And I have admired, how any Thing can be called Grandeur, that ruins Soul, Body, and Estate. It's a poor, pitiful, and unchristian like Excuse to say, I have been compelled to it, and why should not others be obliged to the same? I shall conclude with this Saying, *Rejoice, O Man! in thy Youth: But remember that for all these things God will bring thee to Judgment.* Eccles. 11. 9.

And as I have told you, that *March, April, and May*, are the best for Flesh Food, to be eaten as well as Herbs, so from *June to October and November*, People are most apt to contract Diseases by eating Flesh; by reason the Season is hot, which openeth the Pores, causeth Sweating, and Evaporation of the Spirits, and a fainting Indisposition to possess the whole Body; and for this reason all Superfluities and Intemperance are dangerous, and People are more apt to contract Distempers in hot than cold Seasons: The Natives of hot Climates are naturally more temperate in Meats, Drinks, and Exercises, than they are that live in cold Climates, which is one Reason why *English People*, and others, that travel to the *East and West-Indies*, are so unhealthy.

In this Season, *viz. from June to November*, most sort of Cattle breed many Diseases; first from the gross and moist Air, which in this Season is more thick and sulphurous, which causeth a fainting Indisposition, to possess the Bodies and Spirits of most Creatures: Likewise the Food of most Cattle is Grass, which is of a phlegmetick Nature, and makes an infirm Nourishment, fills the Body with evil Jucies, and for this reason Flesh Meat will not take Salt as at other times of the Year.

Also

Also the Weather in this Season being hot, the Spirits of most Cattle are quickly evaporated by Driving, and other Accidents from remote Parts ; besides, it is the time of their Uncleanneſs, and the time they are ſubject to Surfeits, and whatever Inconveniencies attend the Creature before killed, the Fleſh doth ſtill retain ; and therefore the Eaters thereof cannot but partake of the Evils for the Cauſes before mentioned ; therefore Fleſh in theſe Months ought to be ſparingly eat. There being many other ſorts of Foods that exceed Fleſh and Fiſh, more-eſpecially in this Season, as Bread, Cheeſe, Butter, Gruels, and Pottages with Eggs, Herbs, Puddings, Pyes, Furmity, Milk-Pottage, and many others, which with a little uſe, will be pleaſant, healthier, and generate a firmer Nouriſhment, and greater Strength, if Temperance were obſerved, the main Thing that conduceth to Health. But this perhaps will hardly be believed without practicing.

Also in this Season, I mean from *June* to *November*, People are apt to eat to exceſs, green Foods, as Cabbages, Colliflowers, Beans, Peaſe, Artichokes, Turnips, Carrots, and the like, all which contain great ſtore of groſs, raw, phlegmy Matter, eſpecially in our Climate, where the Sun hath not power to prepare ſuch Foods as in hot Countries ; add to this, that they often lie a conſiderable time before they are uſed, by which they looſe their pure, brisk, lively Taſte, and Smell which renders them not ſo quick of Concoction, as thoſe that are boiled freſh, whence proceed a pleaſant Taſte, with a fragrant Smell, and Colour natural.

Having now given a ſhort Account of Fleſh, Fiſh, Herbs, Roots &c. and the moſt proper Times of eating them, I ſhall next proceed to give an Account of Drinks moſt proper.

Of DRINK.

WA T E R hath the first Place, having Power by its innate Virtue to digest and purifie all sorts of Bodies; it relieves Thirst beyond any other Liquor or Juices, it is endued with such Equality, that it will mix or incorporate with any kind of Jucies or Liquors, and renders them fit and profitable for all People; it purifies all sorts of Foods, dissipates the gross, phlegmatick Bodies, and keeps Living the most essential and spirituous Parts. The best Water for Use and Drinking is Rain, River, and Spring, but Rain and River have the first Place; tho' Spring or Pump do very well, or such Water as is fair and clear, and it would tend much to Health to drink a Pint, or half a Pint at Bed-time, and in the Morning. Those that are troubled with Fumes and Vapours, if they add a Toast hard toasted to it, and let it stand a quarter of an Hour or more, then drink it at Meals, no Liquor is better for them; and I am confident, if People use themselves every Morning to drink half a Pint, a Pint, or a Quart of Water, such a Quantity as they find is most agreeable to their Complexion, because Waters have various Operations, on several Constitutions, they would find as much Benefit as by going to the Wells so much cryed up.

An Excellent Summer-Drink for all People.

Take a pint or a quart of fair Water, and put to it a Spoonful of Oatmeal, first temper it with a little Water, and stir it with a Spoon for to make it incorporate, then brew it out of one pot into another 10 or 20 times, and drink it. This is good in Winter and Summer, but especially in Summer; in Winter you may make it blood warm, this maketh

eth you chearful, prevents Fumes and Vapours, it strengthens the Body, and keeps it cool; it purgeth by Urine, 'tis good against Scurvy and Dropsie, makes good Digestion, good for Children and Women in Child-bed, shortness of Breath and other ill Habits of the Body.

Another Drink, or Plain Water-Gruel.

Take Water, what Quantity you please, set it over a clear Fire, and when it just boils up, have in readiness some ground Oatmeal, tempered with a little cold Water, beat well together, and then put it into your Skillet or other Vessel, stir them pretty well about, and let it continue on the Fire 'till it rises up and begins to boil, then keep it stirring or ladeing, on the Fire ten or twelve Minutes. Then it is done, then season it with Salt, and let it stand and cool, then you may strain it off, or let it stand till the large Oatmeal settles to the bottom, then drink a pint or a quart, as you please, either before or after Food, or in a Morning, and then fast 'till Noon: It's excellent after Labour, Walking, Sweating, or the like, to prevent surfeiting, it's much better than the drinking of Wine or Water or strong Beer, which many times encreases Drought, but this qualifies all Surfeits, Disorders, and is beneficial at all times in the Year, more-especially in Spring and Summer, for it allays all Heat and Drought far beyond Ale, Beer, Wine, or Brandy.

Herb-Gruel to make,

Set on your Water as before directed, when it boils up put in your Herbs, and let it stand on the Fire 'till it begins to boil; then take it off, and let it stand five or six Minutes with the Herbs in it, and having some Oatmeal ready tempered with cold Water, put that into it, then brew it out of
one

one Pot into another twenty or thirty times; you may if you like it put Butter into it and Salt, and so brew it out of one Pot into another twenty or thirty times, which will mingle and incorporate with the Water, and make a sweet pleasant coloured Gruel, and the wholesomest of all other Gruels. Thus you may make Milk pottage, by putting your Milk and Water on the Fire together, and when it boils up, take it off and brew that and your tempered Oatmeal as before said. Thus you may make Flower-Milk.

To make Curran or Rasin, or Pruen-Gruel.

Take a quart of good Water, and put half a pound, or what quantity you please, of the Fruit you have a mind to, washed, put it on the Fire, and when ready to boil, set it to a more moderate heat five or six minutes, and then when it boils up take it off; and having another Vessel of Water, of the same quantity, made to boiling, have a spoonful of tempered Oatmeal ready; brew your Oatmeal and Water well together, as you were instructed before; then take your infused Plumbs out of the hot Water, and put them into your brewed Gruel, with some Salt, Sugar and Butter, throwing that Water away your Plumbs were infused in, and then brew it again as before directed; the Salt, Sugar, Currans, and crumbs of Bread all together, brew them well, and you may add Spice to them: This will make a curious Gruel, affords good Nourishment, and is easie of Concoction.

A Purging Gruel of Herbs.

Take Water, what quantity you please, make it just to boil up, then put a good quantity of Scurvy-grass, Corn-sallad, Spinage, Elder-berries, Smal-lage, Parsley, Clivers, Cresses, or the like; then

B

take

The Way to Health ; or,

take your Water off the Fire, and cover it, and let them stand one hour, then take the Liquor from the Herbs, and brew it with some tempered Oatmeal : You may drink it from a quart or two in a Morning, you may add a little Salt to it, then fast 'till Noon ; this will move to Stool gently, cleanse the Stomach, and carry off windy and watry Matter. This is good in Spring, and all Seasons of the Year, when you can get the Herbs.

Elder-Bud Gruel.

Which will cleanse and open Obstructions of the Breast, and move Stool, and is good for fat, gross bodied People. Take what quantity of Water you please. set it over a clear Fire, make it boiling hot, then have a spoonful of Oatmeal tempered with cold Water, and your Elder-Buds ready, and put both into the boiling Water, and keep it stirring, and boiling a little up, then take it off the Fire, and let it stand five or six Minutes, and strain it ; add a little Salt to it, or Salt and Butter if you like it : When cold drink a pint or a quart as your Stomach likes it.

Balm Gruel.

To make this the same Way you made Elder bud Gruel will do, and so you may make Gruels of all other sorts of Herbs you please at any time to use. Balm Gruels cleanses bravely, good for Young or Old, good against Wind and Vapours, and good for all fat gross dropical People ; it removes Obstructions that lie in the Passages, and cheers the Spirits ; good against short Breath, bloody Flux, Liver and Spleen, Faintings and Melancholy, &c. March, April, and May you may drink it every Merning.

Scurvy-Grass Gruel.

This Gruel made as before directed in Elder-Gruel, is better than the Spirits of this Herb, or the gross Juice drank in Ale, for those Diseases appropriated to it. Its good against Scurvy, Liver and Spleen.

Ale-Hoof Gruel, or Ground Ivy or Colt's-Foot.

These cleanse the Stomach and Bowels, wholesome for Sick and Healthy; it provokes Urine, helps griping Pains and Wind, good against Jaundice, Venom or Poyson. Read more in an *English Herbal*, that gives an Account of *English Herbs* and their Virtues; as also to order Bees, Sheep, Horses, and many other curious Matters. Sold at the Ring in Little Britain.

Sma'lage-Gruel

Purifies the Blood, opens Obstructions, begets a Stomach, good against Shortness of Breath, purges the Urine, and good against Jaundice, Agues, and sore Throat.

Sage-Gruel

Is good against Blood-spitting, dries up phelgmatick Humours, helps Hoarseness, Coughs, Lethargy and Palsie. Read more in the above-mentioned *English Herbal*, of its Virtues.

Penny-Ryal-Gruel

Cutteth Phlegm, warms a cold Stomach, opens Obstructions, good against Dropsie and Headach, Jaundice, Reins and Liver.

Spinage-Cruel, and Water-Cresses.

Breeds good Blood, open Obstructions; so doth *Cresses Gruel*.

Parsley-Gruel.

It is hot and dry, provokes Urine, and the Courses, openeth Obstructions, good against the Stone by purging the Reins and Bowels : And if you put Nettles and Fennel to it, 'tis the better for the Stone and Gravel.

Purslain.

This is better to eat with Oil or Butter melted and poured on : It cools the Reins, and scalding Urine and Pains by heat, and it helps Teeth set on Edge.

Mint.

This in Gruel, Tea, or eat with Vinegar and Sugar, as a Sallad ; it is hot and dry, strengthens the Stomack, stops vomiting.

Now tho' I have told you how to make Gruels of several Herbs together, as Elder-buds, Cresses, Clivers, Groundsel, Nettle-tops, Brook-lime, Shepherds-purse, and the like ; yet I give the preference, says an Author, to one simple Herb, as you believe to be most proper for that Infirmary you are most subject too, and such Gruels will prove more pleasant to the Palate, and agreeable to the Stomach, and better answer the end for which you take them : And tho' this may be best, yet let me add one thing more from my own Experience, having been troubled at times, and that often, with a pain in making water, that most commonly took me in the Night, and sometimes in the Day, which I had for forty Years. Gathering in my Morning's-walk in the Spring, Nettle-tops, Elder-buds, Groundsel, Shepherds-purse, Plantane, Cresses, Clivers, &c. using some of them at a time as I could light of them, and making Gruel with them, and drinking them for a Month or two, or three, in the Spring ; I put Bread and Butter sometimes to it, so made it

a Breakfast, by this means I have been free from that Disease, which was judged to be Gravel in the Reins or Kidneys. This I have used sever. Years or more, as I do believe, and have found (I praise God) the happy Effect thereof.

Herbs by infusion in Liquor, or Decoction, I believe, is abundantly better than by being drawn off as Spirits; for all the Diseases, as Scurvy, or other Distempers, which they are used for.

The Way to preserve HEALTH by another Author.

HEALTH is by all People most desired when Sick, so ought to be highly prized when we are well; therefore to preserve Health when well, is the Design of this Undertaking.

Every Man in Prudence should be his own Physician, so far as rightly to know his own Constitution and Complexion and the Reasons for the friendly Agreement and Disagreement of any Food he eateth; to this purpose he ought to know, not only the Nature of all Meat and Drink in use for Food, but also his own Constitution. I shall therefore lay down some brief Rules how to know your own Constitution and Complexion, as also the nature of the Meat and Drink now used, which I hope, by the Blessing of God, may be of use to all People.

Now the best Temperature or Constitution, is that of hot and moist, because our Lives consist of Heat and Moisture, as the contrary cold and dry lead to Death and by how much sooner a Man is cooled and dried, by so much sooner he grows old and dies. The Temperaments, *viz.* hot and moist, hot and dry, cold and moist, cold and dry, are explain'd by these different Names called Complexion, *viz.* Sanguine, Cholerick, Phlegmatick and Melancholy,

choly, which must be understood of the Variety of Blood which is the Nutriment of the Body.

Now I will lay down some Signs whereby you may judge of your Constitution ; but there being, I think, I may say, as much difference both in Mens Constitutions and Opinions, as in their Faces, which may proceed partly from Education, Trades, Inclination, Interest, Pride, &c. I cannot pretend to any more than a faint or small Endeavour, to assist my Fellow Mortals in this Matter.

There are by some People said to be Four Grand Qualities, from which the Four Complexions proceed, *viz.* bitter, sweet, sour, and saltish.

Of the Four COMPLEXIONS.

THE *Chollick* ariseth from Choler that gendereth in the Gall, and answereth to Heat and Fire ; he is strong of Body, quick, lively, and active in Business, subject to Passion, soon affronted, a lover of Brawling, Obstinate and Uncontroulable, Troublers of the State, unless they have the Rule and Sway : These People ought to be very temperate, and abstain from high Feeding, Brandy, Wines, and strong Liquors, by which means they will be Healthy.

The *Phlegmatick* is cold and moist, sleepy, slow, dull, fat, and of a pale Colour, is easie hurt by cold things ; let these use Temperance, be active, and walk pretty much in the Air, or by River-sides, let them rise betimes, and drink good Beer, Wine, and Water.

The Sanguine Complexion, abounds with Blood, are rudy, chearful, and good-natured, and of a good Understanding ; they will retaliate Kindness, and hate Quarrels and Controversies.

The *Melancholy* Complexion, is false, envious, slothful, fearful, and jealous. *Aristotle* says, If black Colour abounds they are foolish and idle, if hot Chole, they are ingenious, loving and lustful ;
some

some of them whose Heat is great are great Talkers, but those whose Heat is more remiss are temperate and prudent, learned and pious; these People may drink Wine, Ale, Beer, or other strong Liquors more freely than others, but still use Moderation and Mirth. Now these are some Symptoms of the Four Complexions; but notwithstanding thy Complexion, there is a *Holy and Pure Spirit of Life*, that if you hearken to its *Truth* will change your evil Inclinations, and harsh Tempers which ariseth from Complexion, if Man will but give up his Will to its Teaching, and will be guided by its Counsel.

Of A I R.

A I R is what preserves the Life of all Creatures, all the Elements subsist by it; Water will stink if Air comes not to it, the Fire goes out if Air is kept from it, and the Earth brings forth nothing to Maturity without it.

Air affects our Bodies two ways, outwardly and inwardly; outwardly as it is suck'd in by, or through the Pores of the Skin, and inwardly as it is suck'd into our Bodies; it cools and refreshes, and enlivens the Body, according as it is in Goodness

The best Air is pure and free from all pollution, breathing sweetly with pleasant Gales, and sometimes Moisture, as with wholesome Showers.

And on the contrary, that Air is bad that is infected with vicious Vapours, or moorish standing Waters, or other impure close stinking Places, such as want the pure Influence of the Wind, and which is thereby too hot, by its Closeness, or too cold for want of the Influences of the Sun and Wind.

The Constitution or Excellency of the Air, depends on the Situation and Nature of some Places; for some Countries are hotter, some colder. Those Coun-

Countries that receive the direct Beams of the Sun, and by how much the longer the Sun remains above their Horizon, by so much that Country is more hot, the contrary Reason makes it so much the colder: Yet there are other Differences, as to the Air's Goodness or Badness in the same Climate, in respect to the Ground, as whether filthy, gravelly, stony or sandy, or whether it lies high or low; what the Situation thereof is, as of Mountains and Valleys, what Winds it admits of, and from what Climates, whether the Sea or Lakes be near it, whether it brings forth Mettals, from whence may be exhaled malignant or bad Air.

The Situation of Mountains may change the Constitution of Air, for that which lies to the North-winds are colder, those that admit of a South-wind is hotter and moister.

Different Winds make also a great Alteration, the East and West are more temperate and moist, the Northern are cold and dry, the Southern are hot and moist; therefore according as the Place is situated, more or less disposed to this or that Wind, it obtains this or that Constitution of Air: But the Eastern are more wholesome than those exposed to the North Winds.

Another Author writes, That is best which by its Similitude, is most proper to preserve Health, or by its Contrariety is most efficacious to expel Diseases. As over moist Bodies live most healthy in dry Airs, and over dry Bodies in moist Air, so that it is a Mistake to think the clearest and sharpest Air is best: Sound Bodies and healthful, and endure well almost in any Air, but crazy Persons must make choice of such Air as is opposite to their Distempers, but when proper Airs cannot be had, all the Help that remains is by proper Meats and Drink, to repair what may be the defect. As if the Air be hot, and the Body inclined to hot Distempers, to use cooling Meats, and drink Water instead

instead of Wine, and to use bathing; on the contrary cold and moist Air, may be helped by good Fires, warm Rooms, and agreeable Provisions may be made in other Cases. Dr. B. p. 60.

Seas and Lakes, in Winter-time, are not reckoned so healthy, unless Mountains betwixt them screen you, for the Exhalations are drawn up, which mingling with the Air of that place, may make it too moist, and on the other hand, if towards the North, too cool.

Metallick Pitts or Mines are unwholesome, also Caves, and close Woods, that hinder the Sun and Wind from coming at them.

Seasons of the Year ought to be regarded: The Spring is most Temperate, and wholesome Time, and the Diseases appear most then, yet the Spring doth not cause them: But it is the vicious Humours contracted in the Winter, that are then driven out by the Heat of the Sun and Planets.

The *Summer* makes the Body more hot and dry, faint and indisposed; and therefore Temperance ought to be used more-especially in that Season.

Autumn is mixed with cold and heat, that is Mornings and Evenings are cooler, middle part of the Day hot; but by reason of its Inequality in Air, the People are apt to catch Diseases, neither is it good to Bleed but upon Necessity, by reason of the approach of *Winter*.

Winter's Coldness makes Phlegm abound, and procures Catarrhs, Distillations, Coughs and Colds; and if the Seasons of the Year are variable, it corrupts the Air, and causes various Sorts of Diseases.

From what hath been said, You may learn that those Countries or Places where the Air is temperate, the *Spring* temperate, the heat of *Summer* temperate; *Autumn* colder, the *Winter* not extream cold: Also a fruitful Soil, very much conduceth to make People healthy, especially if Temperance
and

The Way to Health ; or,
and Sobriety be used. As to *Air, &c.* I shall give
you Dr T S's. Rules.

Having endeavoured to stir up People to Tempe-
rance and Sobriety, and shewed them the Benefits
that arise thereby both to Body, Soul and Estate.
I shall now write a little more as to *Air*.

AIR and WATER.

HEAT and Moisture is that that openeth all
Bodies, and make them to exert or difuse
their innate or inward Qualities, whether Good or
Evil, and make them capable to mix, mingle or
incorporate with the Air of that Place. By Water
all Things are generated, nourished and encreased,
and is the prime Cause of all earthy Productions;
Water, it opens the Gates of Nature, and then all
Properties breath or send forth their innate Quali-
ties, mixing with the Air of that Place. Now if
the Place happens to be fenny, or low moorish
Ground, near Lakes, Ponds, Jakes, close Towns,
or great Cities, as I have said, where divers sorts
of Filth and Nastiness are heaped up, then is the
Air filled with fulsome Vapours, of pernicious
Qualities. Also metalick Pits or Mines are pern-
icious to Health, as I have observed before.

But when the Air on the other side is moist, the
Ground dry, or among the Corn Fields, Gardens,
open Heaths, and running Rivers on a rising
Ground, or where Trees and Hedges are not stand-
ing too thick, all such Places do naturally exhale
or give forth pleasant Smells, which impregnating
with the Air makes it wholesome and healthful.
So that the best Temperature for a Man to perform
his Actions, is hot and moist, because our Lives
consist of Heat and Moisture, and the contrary
Coldness and Dryness lead to Death; for by how
much

much sooner a Man is cooled or dried, by so much sooner a Man grows old and dies. As I before observed.

Also when the Air is sultry and sulphurous this consumes the radicale Moisture in all Creatures, and makes them unfit for Labour, and also more subject to Diseases than in moist Seasons; making them drougthy, hot, and feverish, stoping the Pores, which fret the inward Parts both of Men and Beasts, and parches up the Earth.

But where Water and Air do kindly imbibe each other, that Place yields a brisk, spirituous, refreshing Property that it sucks in, on all Parts of the Body, or like Sponges at every Pore of the Body, from the thin Vapours that encompass, and penetrate it on all Sides.

Advice to prevent D I S E A S E S.

DI S E A S E S are transferred from one to another several ways, especially by lying on Beds, with or after diseased People, by which Distempers are transferr'd from one to another, by way of Spirits, Beams, Rays and Glances; also by Feather-beds where People lie long and sweating, especially those that are diseased, for all Diseases are catching at one Time or another; moreover Feather-beds are not so wholesome as Quilts, Straw, or Flock-beds, but especially Straw are much more commendable as to Health.

Advice to Order C H I L D R E N.

LE T them not be hard swathed in their Infancy, neither let them as they grow up be strait Laced nor wear strait Stays, for by that a Foundation is laid for Astmah's, short Breath, Ptisick, Green-sickness, and many other Maladies; which
whoever

whoever observes the Blacks are free from, who use no such binding are never crooked.

Sowing or working on Samples, it may be six or eight Hours in a Day, sitting in a mopish, still Posture, with their Heads downward, leaning on their Breasts, and all their Limbs crumpled up almost like a Hedge-Hog; this makes divers of them heavy, dull, and sleepy, all their Life after, by that early contracted Habit: Others to ease themselves, leaning or lolling on one side, hold their Necks awry, gets a Trick of lifting one Shoulder much higher than the other, and divers other ridiculous Postures, which by time becomes Natural, and then the Swing and Steel Bodices are sent for, which render their Crookedness the worse, and make them altogether incurable.

Therefore let your Children spend one hour, or one and a half to sow, the next to read or write, or learn Languages, to go in a handsome Posture, and their Schooling would be more delightful, and they more brisk, airy, and healthy, and learn much sooner. The best Exercise for young Women as to Health, against shortness of Breath, Consumptions, and other Obstructions, is in a Morning to rub Tables for one Hour till they sweat which would not hurt: For Men rowing, which effectually opens Diseases of the Breast and Stomach, strengthens the Muscles, and opens the Passages, or shooting with a Long Bow hath cured many Consumptive Asthmatical People when given over by the Doctors; for as walking in the Air begets a good Appetite, so drawing the Bow dilates the Breast and removes Obstructions.

Of FLESH MEATS.

DR. Cheyne saith, That he looks upon the Food of Animals, and artificial Liquors, in the original Frame of our Nature, and Design of our

Creation

Creation were not intended for Human Creatures. They seem to him neither to have those strong and fit *Organs* for digesting them, (at least such as Birds and Beasts of Prey have who live on Flesh) nor naturally to have those voracious, brutish Appetites, that require *Animal Food*, and strong Liquors to satisfy them: Nor those cruel and hard Hearts, or those Diabolical Passions, which would easily suffer them to destroy their Fellow Creatures; at least not in the first and early Ages, before every Man had corrupted his Way, and God was forced to exterminate the whole Race by an Universal Deluge: And was also obliged (that the Globe of the Earth might not from the long Lives of its Inhabitants, become a Hell and a Habitation for Incarnate Devils) to shorten their Lives from 900 or 1000 Years to 70. He wisely foresaw that *Animal Food*, and Artificial Liquors, would naturally contribute towards this End; and indulged or permitted the Generation that was to Plant the Earth again, after the Flood, to use these for Food, knowing that tho' it would shorten their Lives, and place a Scourge of Thorns for the Backs of the Lazy and Voluptuous, it would be cautiously avoided by those, who knew it was their Duty and Happiness to keep their Passions low, and their Appetites in Subjection. And further says, That whatever is in this Conjecture, 'tis evident to those who understand the *Animal Oeconomy*, and the Frame of Human Bodies, together with the History of those who have lived *Abstemiously*, and of those who have lived *Freely*; that indulging in Flesh Meats, and strong Liquors, inflames the Passions, and shortens Life, begets Chronical Distempers, and a decrepid Age.

But not supposing People will forsake eating Flesh, Fish, or Fowl, I shall give you a short Account of the several Sorts our Kingdom affords, and which is esteemed best and worst for Food.

*The Way to Health ; or,
Of Flesh Meat , or Food from
Animals.*

FOOD is to nourish our Bodies; if Medicinal to alter our Bodies: That Food that proceedeth from Living Creatures, are either Parts of Animals, or those Things that proceed from them, as Milk, Honey, Eggs, Butter, Cheese, Whey, &c

The best of Food is that which yieldeth plenty of Nourishment, and is easie of Concoction: But most People feed commonly on what is set before them, without considering its Agreement or Disagreement to their Constitutions, so it please but their Palates, by which Means divers dig their Graves with their Teeth; to prevent which it is necessary, that every one understand the Nature of his Food, as well as his own Constitution, and so doing himself Right he may become his own Physician, and thereby prevent the frequent Use of Physick.

Beef.

It is hard of Concoction, and more-especially if it be old Cow-beef or Ox-beef, and especially when hardned with Salt and Smoke; it is most profitable for labouring People, and gives much Strength where it is digested by Labour: But whilst it is young it is the most Nourishing to *English* Bodies, either boiled or roasted, if powdered with a little Salt. Bull-beef is worst of all, and hard of Digestion.

Veal.

If well roasted affords good Juice, and thicker than that of Lamb or Mutton, and agrees well with all Ages.

Mutton

Weather is the best, and the youngest is easiest digested; it generates good Blood, and agrees with both

both the Sick and Well ; but Yoe Mutton is bad, tho' that of a maiden Yoe afford pretty good Nourishment ; but that of a Ram I do not commend at all.

Lamb.

When a Year old affords good Nourishment, tho' it is eaten when very young, yet then it is but of a flashy and moist Nature.

Kid and Goat.

Afford better Nourishment than Goats Flesh ; Kids young are tender, and soon digested, and of excellent Nourishment and Restorative after Sickness, especially for young People : The He Goat is like an old Ram, hard, tough, and unpleasant, and the She Goat is worse Meat, affording a more sharp and corrupt Juice.

Pigs.

Are luscious pleasant Meat, and are very nourishing, but not agreeable to many Constitutions ; some say they bring Palsie, Agues and Gout, and cause Vapours to ascend up to the Head, and that their Flesh is hardly digested of a weak Stomach.

Brawn

When young and fed with Corn, makes a delicious sweet Food, but the horny part is hard of Concoction.

Sow's Flesh.

Ingenders good Blood if young, but an old Sow breedeth ill Juice, and is hardly concocted.

Pork and Bacon.

The Flesh of Swine nourisheth plentifully, those that are in good health, and sound, and strong, and labour much ; but for weak Stomachs, and them that do not Labour, ought to be but little eaten ;
C 2 those

The Way to Health; or,
those fed with Grass, Mast, Pease, ground Corn,
and drink Whey, you cannot have a more sweet
Meat.

Hog's Entrails.

Especially the Harfnet are not agreeable to some
Constitutions, some love them entirely, but they
are said to afford bad Nourishment; yet Pigs Li-
ver is counted nourishing, but their Lungs are wa-
tery and phlegmatick.

Hearts

Hearts of Animals are of a hard and dry Na-
ture, not easily concocted, but if well digested
yields good Juice and plentiful, and strengtheneth
the Heart.

Liver.

The Liver of Animals is very binding and hard
of digestion; the youngest, and best fed, are the
most delicate, and affords the best Juices.

Feet.

The Feet of Animals are cold and dry, yields a
cold Juice, and when boiled turn to Jelly.

Spleen.

The Spleen of any Animals is hardly concocted,
therefore not fit for to eat.

Lungs.

Lungs of Animals nourish but little, but are said
to be easie of Concoction, and afford good whole-
some Nourishment.

Bowels.

Intrails of Beasts afford a thick Nourishment,
but the Bowels of Calves, and young four-footed
Beasts, afford better Nourishment, and are easier
digested than the old.

Tongue.

The Tongue is of a pleasant Taste, affords good
Nourishment, and is easily digested.

Brains.

Brains.

When mixt with Sage boiled, and sharpen'd with Vinegar, afford tolerable Nourishment, otherwise dress'd, not easily digested.

Venison

Whilst it is sucking is very restorative; nay, some say, Young Bucks and Does, Hinds and Stags, whilst they are in Season, are wholesome and delicate Meat, if not abused by Gormandizers that eat more than they ought; others count it hard of Digestion, tho' a Glass of Wine they say makes it become good Nourishment.

Hare.

Hares and Leversets, eat with Venison Sawce cannot offend a reasonable Stomach, they are accounted dry Meat; but I think boiled is the best way for eating.

Rabbits.

They are best roasted, and if young easie of Digestion; the young are safe Food for those that are Sick, the Female chuse before the Male, and the fat before the lean, and the best come out of a chalky Ground.

Hedge-Hogs

Afford good Nourishment, procure good Sleep, good against Consumptions, Palsie, Dropsie, Stone and Convulsions, but not good for those that have the Piles or Hemorrhoides.

Food from Animals.

MILK yields good Nourishment, and is of a temperate and moist Nature; the principal Season for eating of it is from *April* to *July*, tho' it is good at all times, provided the Cow be new milched, for it ought not to be eaten after the Cow

has taken Bull, for it is then detrimental to all wasting People, and generates frothy phlegmatick Juices, occasioning Asthma's and Coughs, then ye ought to be wary in your eating and drinking it.

Milk if you let it stand 'till the Cream is on it, then take it off, and eat it with Bread or Bisket or drink it, it is as good for consumptive People as Asses Milk, Goat or Womens Milk, or if you mix Milk with a like Quantity of Whey, and drink it Milk-warm, as we say, it answers the same Intention for a Consumption. Some take it and mix it with Sugar of Roses, and drink it Blood-warm, which is also excellent in Consumptions, Goats Milk is also good in Consumptions.

Cow Milk is good, especially for lean People, sound Animals only generate good Milk as diseased one generate vicious; and during the Spring, Milk is thinnest and soonest concocted, tho' it nourisheth less than when Cows are fed with Hay: In a hot Stomach it turns to Choler and Headach, and in a cold Stomach it grows sower, so it is bad for People in Putrid Fevers, and those that have the Headach and Sore Eyes. But the Way to prevent its coagulating, is to add Salt or Sugar, or Honey to it; it's best on an empty Stomach, and eat not other Meat quickly after, especially Wine after Milk is very unwholesome.

Bonyclaber is good, eat with Bread easie of Concoction, and digests all hard and sweet Food, it cools the Body, quencheth Thirst to a Wonder. So doth Butter-Milk.

Butter is much of the Nature of Oil, but nourisheth more; and if you use it melted on Sallads it will be as pleasant and nourishing, more rather than Oil: Butter is better to be eat with Bread, and better to be eat before Meat than after.

Milk

Milk sower, agrees with hot Stomachs, but not so well with cold.

Cheese is of hard Digestion, but agrees well with most People: The oldest affords the worst Nourishment; New may be eat more plentifully; a Dram or two is used after a full Meal, to close the Stomach, and it's excellent, especially old Cheshire, to digest any thing that lies on the Stomach heavy: New Cheese may be eat more plentiful, but middle aged Cheese moderately, sweet and fat is best. As Cow Cheese is best, so Goats is Worst, but no Cheese is good but where the Buttry-part is mixed with the Caseous. Another writes, That a piece of Bread and Cheese, and a Cup of good Ale after it, nourisheth more then Flesh, and affords a firmer Substance, and makes one stronger than he that eats Bread and Flesh, and drink the same Liquor.

Whey is cold and moist, so quencheth Thirst, but affords little Nourishment.

Eggs. The newest are best, and afford good Nourishment; poached they are easiest of Digestion, but boiled or roasted they are agreeable Food, more-especially to those of a healthy Constitution; the worst Way of eating of them is fryed in a Pan.

Honey and *Sugar* are of a hot and dry nature; tho' Sugar is not so hot as Honey, they have much the same cleansing Quality, and do preserve Medicines equally; but in my Opinion not fit to be mixed with Food and Drink at every turn, they are the best so used for old People.

Of FOWLS.

Turkeys.

They were brought from *Numidia* into *Turkey*, and thence to *Europe*, for that Reason called *Turkies*. This for Goodness of Food, and good Nourishment,

ment, are most fit for healthy People, and fit for a Prince's Table.

Peacocks.

They are more for Sight than Food ; some say their Flesh will not putrifie in thirty Years, and that roast them as much as you please, they will be raw next day ; when old they are hard of Digestion, Tough and Melancholick, requiring a strong ; Stomach, and much Wine.

Chickens, Pullets, and Capons.

Capons and Hens, and Chickens, are easie of Concoction, and afford good Nourishment if young ; as for old Cocks and Hens, their Flesh is hard and dry, and only fit to be eat by laborious People.

Geese.

Those that have strong Stomachs, Geese yield good Nourishment, but both tame and wild Geese are hard of Concoction, and the Liver is said by some to be better than the Carcass ; weak Stomachs ought to eat them sparingly, least they surfeit themselves therewith.

Duck and Mallard

Wild Ducks and Mallard are reckoned better than the tame, of good Digestion and Nourishment, but the tame, if not young, are hard of Concoction, and afford ill Juice and Nourishment.

Pheasants.

Are an excellent Food, easie of Concoction, and safe for all People that can afford to have them.

Partridge and Quails.

They are easie of Concoction, afford good Nourishment, and are good for consumptive People. Quails are excellent Food for healthy People, some say ; but others say, They eat Hemlock and Beans-foot, so breed Cramps, and trembling of the Heart and Sinews, and that in sick People they are apt to generate Fevers.

Pigeons.

Pidgeons.

Avicen commendeth them as being of good Nourishment; but others affirm, they are hot, hard, dry, and afford but melancholy Juice, and not easily digested, and that Mountain and Wood Pidgeons are best.

Plover. Both green and grey are good Food, easily concocted, and of good Nourishment.

Woodcocks, Snipes, Thrushes, Black-Birds, these afford good Nourishment, and are easily concocted.

Larks, are easie of Concoction, some say they keep one from the Cholick, and cure it.

Bustards, are of good Nourishment, strengthening all parts, relish finely, restore the Blood; the youngest and fattest are best.

Storks, Bitterns and *Hérons,* affords no good Nourishment.

Heathcocks are little inferior to the Pheasant, and afford good Nourishment.

Cuckoo's are not fit for Food, tho' some, say, whilst a Nestling, its rare Food.

Pies and *Daws,* their Flesh is hard and loathsome, except very young.

Jays and *Woodpeckers* are not fit to eat.

King's Fishers are of a bad Relish, and worse Nourishment.

Rooks when young are good Food, when old they must be skinned; potted they eat like Pigeons, and are refreshing.

Of F I S H.

A *Salmon* is easie of Concoction, tender Flesh, affords good Juice, is not inferiour to any, but the best of Fish; when pickled or dry'd it is worse, and hard of Concoction.

Trout, is easie of Concoction, afford good Juice, and next in Goodness to the Salmon.

Tur-

Turbut, Plaice, and Soles, are easie of Concoction, yield good Juice, and plentiful Nourishment; dryed they are worse, and harder to be digested.

Smelts and Gudgeons, Dace and Minnows, are the best of small Fish, easie of Digestion, and may be eat by sick Persons.

Bream is to be eat alone, it is whiter Flesh than a Carp, and finer Nourishment.

Pearch is of tender Flesh, and easie of Digestion.

Pike is easie of Concoction, and may be given to the Sick, the old ones are hard and tough, the young ones waterish and moist, the middle growth are best.

Carp is inferiour to no Fish of a delicious Taste, stewed with Wine its a noble Dish, and yields firm Nourishment, but not good for sick People.

Eels abound with Phlegm, generate ill Juice, and apt to surfeit if eaten too much.

Barbel, boiled in Vinegar, or roasted on a Grid-Iron, is very wholesome, and if any Man drink Wine, wherein any one of them hath been strangled to Death, its said he shall ever after despise all Wine.

Tench is not accounted very good Nourishment, and hard of Digestion; laid to the Soles of the Feet they often draw away an Ague, and ought not to be eat fryed.

Codfish and Stockfish, whilst fresh, afford good Juice, and easie of Concoction, but dryed are hard of Concoction.

Herrings, fresh, are easie of Concoction, and afford good Juice, but Red Herrings or Pickled are hard to digest, and not of so good Nourishment.

Lamprey Eels are grateful to the Taste if rightly ordered, and potted are harder of Digestion; some will not eat them.

Oysters are much eat of late, the raw is best in cold Weather, from *September* to *April*, they're very dangerous to eat in the hot Months, they are said to yield small Nourishment.

Lobsters and *Crabs*, *Prawns* and *Crayfish*, are hard to digest, but to a strong Stomach agreeable to beget a good Juice and Nourishment.

Sturgeon hath a hard Flesh, but affords firm Nourishment.

Mackrell is pleasant to the Taste, and acceptable to the Stomach.

Mussels are seldom eat but by the Poor, the white is best, but some People say they are of a poisonous Nature.

Maids are nourishing, so is *Skate* and *Thornback*, they are fit for weak Stomachs.

Cockles are hot in Nature and increase Lust, they are best in *May*.

*Haddock*s are little Cods of light Substance, and good Nourishment.

Ling is hard of Concoction, good for strong Stomachs.

Plaice, *Flounders*, and *Soles*, are of a good, wholesome, and fine Nourishment.

Shads nourish plentifully, but by reason they are Bony few care to eat them, they are best in *May*, *June*, and *July*.

Skate and *Thornback*, are much of the same Nature, and are pleasant and tender Food.

Sprats are of little Nourishment, but serve a poor Man's turn to assuage his Hunger.

Sword-fish is hard of Digestion, and not worth discoursing on.

Turbut, when young, they are tender; white and pleasant, when old they are hard to digest.

Whiteings are a light wholesome good Meat, and eat by sick People.

Of FRUITS.

ALL Fruits are for the most part, more taken for wantonness than for any nutritive good.

Apples.

The sower are colder than the sweet, and to eat them codled with Milk and Bread, and Sugar, now and then, will make a good Meal ; or to eat them raw with Bread, is a commendable way, and may make a Breakfast, Dinner, or Supper now and then.

Pears boiled or baked will afford a good Meal eat with Bread ; they are better boiled than raw.

Quinces roasted or baked, eat before Meals, stop the Flux of the Belly, but after Meat they loosen the Belly, and shut up the Stomach that no Vapours can ascend into the Head, whereby the Megrim is repelled, and the Brain refreshed.

Peaches are cold and moist, and afford little Nourishment, and to be eaten sparingly, they are to be eaten before Meals, and not after ; and you ought to drink nothing after them but good Wine, which will prevent their Danger : If you eat Bread with them, they will nourish the better.

Apricoks and *Peaches* are cooling, six or seven of their Kernels eat with a little Salt, preserve the Brain, and expel Worms out of the Body.

Medlers eat, when rotten, stops Fluxes, stay Vomiting, agree best with a Cholerick Stomach.

Cherries eat before Meals, they mollifie the Belly, and provoke Appetite, the Black are counted best.

Damascenes are the best of Plumbs, eaten fasting they cool the Stomach, and loosen the Belly.

Pruens stew'd loosen the Belly, and are good against spitting of Blood and Colds.

Mulberries quench Thirst, afford little Nourishment, and to be eat Fasting.

Figs are healing on the Lungs, and loosen the Belly, and nourish more than other Fruit.

Almonds and *Nuts* are very Nutritive, multiply Seed, and provoke Sleep, but not good for those that are short Breathed.

Filberds and *Nuts* are hot and dry, in Quality hardly digested, and bad for shortness of Breathed; the new are best.

Wallnuts, the new are best, the old are bad for a Cough; if eat after Fish like Fenuel they dry up Moisture, and prevent its Corruption.

Chestnuts have a good Juice, they nourish much; if you eat and drink a Glass of Sack after them, they are good against the bloody Flux.

Olives afford good Nourishment, and the Oil of Olives is good against Colds, and Poison, and mitigates Pain inward and outward.

Mushrooms stewed and pickled, are accounted a dainty Dish, they are by Nature cold, and not to be eaten in too great a Quantity.

Raisins and *Currans* are Nutritive, and keep the Body soluble.

Rasberries strengthen a weak Stomach, and put into Brandy maketh it more rich and cordial.

Of DRINK.

WATER hath the first Place, and what is clear, and hath neither Taste nor Smell is best; there is River-water, Rain-water, Spring water, Pond-water, and Snow-water.

Spring-water that lies open to the Sun and Air is best, tho' others say, *Rain-water* must have the Preference, being the most light, pure, and thin Water, also that it boils all sorts of Meat better and sooner, and that it brews and washes to greater Advantage than others. *River-water*, whose original is *Fountain* or *Spring-water*, have great Advantages by the Soil it passes thorough, so will perform all House-wife Preparations, to more Advantage than *Spring-water* taken up at the Fountain Head; and some say, that *New River-water* is the best Water in England, excepting the *Thames-water*, and that *Pump* and *Pond-water* are the worst, excepting *Snow-water*:

D

I shall

I shall not contest the Truth of this Matter, but content my self to believe, that all are of use, and that those mentioned in Order, as before, may have the Preference.

But lately we have had two or three ingenious Authors that affirm, That all Water, or any we can get, if but clear and sweet. bathed with externally, or drank internally, will cure all Distempers whatever, as well as relieve Thirst the best of any Liquors.

THE best *Ale* is that which is neither too new nor too old, nor too stale, but is clear, and well brewed. But of this I have treated before. *pag. 11.*

Of W I N E.

Canary is an excellent Cordial Liquor, if a Glass is drank now and then, and will make a good Meal with a piece of Bread eat before you drink it.

Sherry is a fine Cordial Wine, being mixt with Water it begets an Appetite.

White-wine is also an excellent cleansing Liquor, it begets an Appetite, and purgeth by Urine.

Rhenish-wine is also an excellent Cleanser of the Stomach, begets Appetite, and helps Concoction.

Old Hock, tho' praised by some, is the worst of Wines.

Claret is a good Stomach-wine, and moderately drank helps Concoction, and begets Appetite, it is the best Wine for those that eat Flesh; but take notice that this, as all other strong Liquors, are not to be frequently used, for then they become prejudicial, but a Glass of Wine or a Dram of Brandy, when you have eat too much in quantity, are good Cordials, and Digesters.

Cyder is a fine brisk Liquor, and as good as Claret and White-wine, if drank temperately; *Note*, That no Cyder ought to be kept above a Year if you regard your Health.

Punch,

Punch if rightly prepared is an excellent Cordial; if a Glass now and then be drank of it; but as it is now drank in large Quantities, nothing is more destructive to Health.

Mum, is of a hot strong Nature, dulls the Appetite, and sends Fumes into the Head, but it is good for phlegmatick People, if moderately drank; also for those that feed on dry, hard, and lean Food.

Perry is cooling and cleansing, and both Cyder and Perry, are more safe than Wine, in a large Dose.

Mead and *Metheglin* is hotter and dryer than Wine, good for the Phlegmatick, and bad for the Cholerick.

Of Corn FOOD and ROOTS.

WHEAT affords much Nourishment, and that Bread that is leavened is most wholesome; and will keep longest; that which you call the second Sort I take to be much the best, for the finest obstructs Nature, and is binding; but the other which hath some of the Coarsest Flower is opening and cleansing, so the fine and Coarse together, will be both sweeter and keep longer.

Barley is of a cooler Quality than Wheat, and affords less Nourishment; it's of an opening Nature, and cleansing, it also helps Concoction: Also *Barley-Breath* affords good Nourishment for sick People, and to those in Health.

Rye is an excellent Grain, of a cooling opening Quality, and some of the best Bread mixt with Wheat; it is of an opening Quality, and cools the Body, but you must use the Branny Part with the Flower, otherwise it's not so wholesome; it's harder of Concoction than Wheat, and windy, and causes sometimes griping Pains.

Oats, are often made into Cakes, and is of a binding and strengthening Quality; above all Caudles

I recommend that made of the greatest Oatmeal, with Raisins and fresh Butter, as a Breakfast to nourish and make a good Complexion.

Biskets, Simnels, Cracknels, Wafers, Crust, or toasted Bread, being eat dry, dryeth the Body, and bindeth the Belly, and causeth melancholy.

Rice is hot and dry, nourisheth much, especially if boiled with Milk; it's good against a Looseness.

Beans, called Garden-Beans, hard of Concoction, windy and wholesome for those of strong Constitutions, and afford good Nourishment.

Pease are windy, especially when green, they yield a better Nourishment than Beans, and easier of Concoction when green; they are said to be good against the Scurvy and Dropsie; eaten when dry are wholesomer than green, and afford better Nourishment.

Kidney, or French Beans, eaten green are opening and cleasing, purge by Urine, and help Concoction, far exceed other Pulses that are eat green.

Parsnips are a hearty Root, if eaten quickly, that is a Day or two after gathering, they breed but a gross Nourishment, best for strong Stomachs.

Turnips are a wholesome Root, especially eaten with Flesh, but alone buttered afford a good Nourishment with Bread; some say, their Juice made into a Syrup is good against Consumptions.

Carrots are easie of Concoction, and yields good Nourishment, and may with Safety be eat with Flesh or without.

Colworts, Cabbage Colliflowers, are accounted windy, but *Colworts* are reckoned moist, wholesome, and may be eat plentifully; *Cabbage* being boiled with fat Meat corrects the Windiness.

Radishes eat with roasted Mutton digest well, and comforts the Stomach, they expell Gravel; some say it's better to seeth them, and eat them with Butter and Vinegar.

Garlick, Onions, and Leeks, are a'most alike in Nature, but *Garlick* is the hottest, afford little Nourishment; they are good against Dropsie, but bad for the Heart and Eyes. good against the biting of mad Dogs; so are *Shallots* and *Rocumbos*.

Hearty Choaks are said to be restorative to old Age, a toothsome Food, and afford good Nourishment.

Beets, red, boiled and eat with Butter is admired by some People

Asparagus are grateful to the Taste, yet afford little Nourishment; they provoke Urine, and cleanse the Reins.

Parsley is hot and dry, provokes Urine, good against Gravel, yet affords but little Nourishment.

Purslain, eat with Oil or melted Butter cools the Reins, and cures Teeth set an Edge, but *Parsley* and *Purslain* together, with *Endive* and *Lettice* openeth Obstructions of the Liver, and cools the Stomach. A Nobleman always used for the Stone an Infusion of white Wine, wherein *Parsley*, *Pelitory* of the Wall, and a red *Onion*, had been bruised and steeped over Night.

Mint, with Sugar and Vinegar is a Sauce to Meat, strengthens and warms the Stomach, and stays Vomiting.

Mellons are pleasant to the Taste, but yield little Nourishment, being of a cold watry Substance.

Cucumbers used now and then with Oil and Vinegar, and Pepper, do help Digestion, they are best for hot Stomachs.

Spinach, well sodden and dressed with Vinegar and Butter, helps Obstructions and a short Breath, and makes the Body soluble.

Hyssop and *Maiden Hair*, are good for the Lungs, and to clear the Voice.

Endive and *Succory*, good against the Jaundice and Inflammation of the Liver.

Rocket, *Sage*, *Rocket*, *Mint*, *Fennel*, *Marigold*, *Time* and *Hyssop*, are reckoned among hot Herbs.

(Cold.) *Lettice, Endive, Succory, Borage and Bugloss,* among Cold, Herbs.

(Temperate.) *Beets, Colworts, Spinage, Purslain,* all which agree according to the Seasons, the hot for Winter, the cold for Summer, and the temperate for Spring and Autumn.

A Man of great dealing with Seamen, protested to me, That he cures all among them that are scorbatical, which young Peas ordered all manner of ways, eat raw, boiled with or without their Shells, whose Juice is to be plentifully mixed with their Broth, that this Remedy never failed him, nor the Seamen of a Cure.

And now I having treated of *Air, Meat, and Drink*, there are other Things also conducive to *Health*, and that is,

1st, A chearful *Mind*, refraining from *Anger*, which not only disturbs a Man in perfect Health, but also a whole Family.

2dly, Use such Exercise as may be sufficient to keep the *Body* from Diseases, for they that use Exercise moderately need little other Physick.

3dly, Moderate Sleep doth refresh and kindle again the decayed *Strength* and *Spirits*, and daily Labour by it is restored.

These short *Rules* I hope may be of Use to the Publick, and if so, I have my Desire.

Vale.

I shall add, That *Dr. Merryman, Dr. Diet, and Dr. Quiet*, are Three excellent Companions.

And tho' in this small *Treatise* you will find some Things may be twice or three times over, yet I hope they may the better explain the Things treated of herein and refresh a weak Memory.

The

The Temperate Man ; or the Way to preserve Health, and enjoy long Life, according to Lefius, Cornaro, Santorius, &c.

DIVERS have written on this Subject, but they charge Men with so many Rules, so much Observation and Caution, about Quantity and Quality of Meats and Drink, about Sleep, Air, Exercise, Blood-letting, Purging and the like, that it makes it perfect Slavery to perform what they enjoyn : And Men on the other hand will please their own Mind, and eat of every Thing they best like, to their fill ; so that neither Precepts nor Observations signifie any thing at all for matter of Benefit. Hereupon they bid adieu to all Physicians or Counsel, and leave all to Nature ; eating perhaps two or three times a day, without restraint in measure or quality of Foods, as their Appetite leads them on, so fall to Business instantly ; neither can they be perswaded to purge at fitting Seasons, or before Diseases oppose them, supposing all well when they feel nothing to the contrary : Hereupon their Bodies in time are filled with ill Humours, which are increased by length of time, and become putrified, and of a malignant temper, so that upon every light Occasion of Heat or Cold, Wind or Weather, extraordinary Labour, or any other Excess, they are inflamed, and break out into mortal Sicknes and Diseases. Many People beside my self have found benefit by the Observations following, which consists in a *Right ordering the Dyet, and in a certain Moderation of our Meat and Drink* ; such a Moderation I mean, as brings Strength and Vigour both to Mind and Body. So that what is here intended, will furnish Religious Persons, and others with, such a way and manner of Living, that they may with more Ease, Chearfulness and Alacrity, apply

apply themselves to the Service of the *Great God*, for it is scarcely to be believed, what Alacrity and inward Consolation they find that addict themselves to Sobriety.

What is meant by a Sober Life, and what is a fit Measure of Meat and Drink.

I Call that a *Sober Life* or *Dyet*, which sets bounds both to Meat and Drink, so that a Man must not eat nor drink more than the Constitution of his Body allows, with References to the Services of the Mind, and this I term an Orderly, Regular, and Temperate Life or Diet, this will also reach unto Care in ordering all other Things, such as immoderate Heat or Cold, overmuch Labour and the like, through Excess whereof there grows any Inconveniency in Body, Health, or disturbance in the Operation of the Mind.

Now this measure is different, according to the diversity of Constitutions and Ages. For one kind of Proportion belongs to Youth, another to Consistency, a third to Old-Age; the Healthy and the Sick have also their several measures, as also the Phlegmatick and the Cholerick, because that in these Constitutions, the Nature and Temper of the Stomach is very different: Now the measure of the Food, ought to be exactly proportioned, or as near as may be, to the Quality and Condition of the Stomach; and that measure is exactly proportioned, which the Stomach hath such power and mastery over, as it can perfectly concoct and digest in the midst of any Employments, either of Body or Mind, and which withall sufficeth to the due Nourishment of the Body. *I say in the midst of any Employment of Mind or Body*, because that a greater measure is requisite to him, that is occupied in bodily Labour and continually exercising the Faculties of the Body, than to him that is always in Studies, Meditation, and other like Exercise of the Mind;

Mind : For half so much commonly serves their turn, who are imployed in Study and Affairs of the Mind, as they that apply themselves to bodily Exercise, though equal Age and Temper might otherwise perhaps require an Equality in both their Diets.

Now the difficulty lies in finding out this measure, the non-observance whereof causes Catarrhs, Coughs, Headach, pains in the Stomach, Fevers and the like, which many People will hardly believe, but lay the Fault on Wines, ill Air, Watchings too much, pains taking, and other like outward causes ; but questionless they are in the wrong, for it's a want of a due Measure in Eating and Drinking, that causes these before-named Distempers ; and it's also impossible that any one certain Measure should be found proportionable, to all sorts of different Complexions and Stomachs, so that what is reasonable to a Young and Strong Body, is twice too much for an Old or Infirm Person.

The Allowance then for all, is, to keep within the bounds of Temperance, for whatsoever exceeds this measure is to be accounted Vice, be it on what occasion it will, whether of Marriage, Feasting, or any thing else whatever ; now that is always Excess, which proves more in Quantity than the Stomach can perfectly digest, without leaving any Crudities behind.

Rules for finding out the Right Measure.

THE first Rule is. if thou dost usually take as much Food at Meals, as thou art thereby made unfit for the Duties and Offices belonging to the Mind ; such as are Studies of Learning, Prayer, and the like, it's evident thou dost exceed measure. So that whenever so much Food is taken, as proves of any Remarkable Offence or Hindrance, to the Operation of the superior Faculty, to wit, of the Senses, Imagination, the Understanding, or Memory,

mory, then it is a sign the fitting measure is exceeded: For they who follow a sober Course of Life, are as ready for Services and Employments of the Mind, after their Meats as before.

The second Rule is, if after Meat and Drink thou findest a certain kind of Dullness, Heaviness, slothful Weariness, whereas before thou wast quick and lightsome ; its a sign thou hast exceeded the fitting measure, except it come to pass by Sicknes, or the reliques of some former Diseases. For Meat and Drink ought to refresh the Body, and make it more Cheerful, and no ways to burden or oppress it. They therefore that find their Constitution to be such, as they feel Oppression after Meals, ought to make abatement of their daily Allowance, having first used diligent Consideration, whether this Inconveniency arise from the abundance of their Meat and Drink, or both together ; and when they have found out where the Error lies, it's by degrees to be amended, 'till the matter be brought to that pass, that there be no more feeling of any such Inconveniency. Therefore if a Man desire to be always quick, apt and ready to Motion, and every other Use of his Senses, these Humours are to be lessened by abatement of Diet, so that the Spirits may have their free Passage, through all Parts of the Body, and the Mind may find them always ready to every Motion, and Service of the Body.

The third Rule is, Do not pass immediately from a disordered kind of Life, to a strict and precise Course, but do it by little and little ; abating from that Quantity we had been accustomed to 'till at last we come to a just measure. which doth not at all oppress the Body, nor offend and hinder the Operations of the Mind : This is the Opinion of all Physicians, that it's dangerous to be driven forcibly from that which a Man hath been long accustomed too ; but we must break off old Custom

comes by degrees, and not all at once, going backward step by step, as we grew on towards them, so the Alteration will be less difficult in Performance.

The fourth Rule is, That though there cannot be a just Quantity set for all, by reason of the great Difference of Age, Strength, and other Dispositions in Men, and also in respect to the great diversity in the Nature, and quality of several Sorts of Food; yet I think for those that are stricken in Years, and those of weak Complexions, thirteen or fourteen ounces of Food a day should be enough, accounting in to this proportion, Bread Fleth, Eggs, and all other sorts of Victuals; and about as many ounces of Drink would suffice; this is to be understood of those who use but little Exercise of Body, and are all together addicted to Study and the like.

I could instance divers that have observed this measure, that have lived to an extream old Age, that have passed their Lives only with Water, Bread, Pulse, Herbs or Fruits, about Sixteen Ounces of Water, and Sixteen Ounces of Bread and Herbs: How much more then, may Seven Ounces of Bread and Seven Ounces of other choise Victuals suffice; which yields double the Nutriment, considering withall, instead of Water which served their turn we now drink Beer or Wine, which yields much more Nutriment.

And altho' I speak now of weak Persons, and those that are decining in Years, yet I hold it probable that the aforesaid measure is large enough for the most part, even for those that are in Health, and strong, in the Flower of their Age; if they be such that give themselves to Study, and the like.

The fifth Rule is, That touching the Quality of the Food, there is no great care to be had: If so be a Man is of healthful Constitution, and find that the Meat he eats does not offend nor harm him,

him, for most sorts of Meat agree with healthful Constitutions: If so be right Quantity and Measure be kept, so that without question a Man may live long, and in Health on Bread only, with Milk, Butter, and Cheese, Beer or Water; especially if he has been accustomed from a Child to them but; from all Foods thou findest a Prejudice, abstain, tho' the relish and taste be never so well. Of this sort are most fat Meats, which are to be used sparingly, and eaten with store of Bread; that the Damage they bring may in part be avoided: And in a word, all Victuals that breed Damage, to the Constitution of the Body, or Impediment to the Functions of the Mind, are to be avoided.

The sixth Rule is, Beware of Variety of Meats, and such as are daintily Drest, for they prolong the Appetite beyond the Satisfaction of Hunger and Thirst: By this means just measure is shut out, and oft times four times the Quantity Nature requires, is then thrust in by Liquorishness, besides divers Meats have different Natures, and oft-times contrary; so that it comes to pass. some are sooner digested, other later, which occasions Gripes, Colicks, Stone, and many other Distempers.

The seventh Rule is, (1.) That a Man withdraw from the View of Feasts and Dainties, that the sight and smell may not excite his Fancy, and entice to Gluttony; for as much as the presence of every object, doth naturally move and work upon the faculty whereunto it appertains: Therefore it's much more difficult to restrain the Appetite, when good Cheer is present, than not to desire that which is away. (2.) Imagine the same things whereunto Gluttony allureth us, not to be as she perswades and as outwardly, they appear good, pleasant, savory, and relishing, but filthy, evil favoured and detestable, as indeed after a very little while they prove; for those that give themselves to Delicacies, were it not for the help of outward

Pre-

Perfumes, would be as intollerable through the evil Savours, that arise from their Bodies, as dead Carcases are : Their Excrements are of most noisome Savour, and all the Breathing of their Bodies accompanied with a noisome, filthy Smell, which those that live temperately, and on homely Fare, the contrary appears : And this the Lord has contrived and ordained, that we may learn to contemn Delicacies, and be content with simple and plain Food, which ought often to be thought upon, by all the Sons and Daughters of Men.

O B J E C T I O N S.

Ought not the Quantity and Quality of Meat & Drink to be altered according to the Season of the Year, for dry and hot Meats seem more proper for Winter, and moist and cooling for Summer : I answer, We ought so to do, nevertheless not over sumptuously nor precisely, but as occasion serveth ; for if Opportunity be wanting, there is no great Care to be had about it : For if in Winter we find dryer kind of Dyet convenient, you may remedy the Matter by encreasing your Stint of Bread, and diminishing your Stint of Drink, and the contrary in the Summer. The Holy Fathers of old, seem not to have made any Account at all of the Diversity of the Seasons, but kept the same sort of Meat and Drink the whole Year round, and they lived to a great Age.

The next *Objection* is, Whether this Measure and Stint which we have prescribed, or any other that Men shall find most fit for them, is to be taken at one Meal or more : The Ancients use to make but one Meal, that is in the Afternoon, or after Sun-set ; some think it more convenient for old Men to make two Meals a day, dividing their fore-said Measure into two Parts, taking seven or eight

Ounces at Dinner, and three or four at Evening, or otherwise, as they shall find most convenient, for in these Matters Custom bears great sway, and much regard is to be had to the Disposition of the Body : If the Stomach abound with Phlegm, make but one Meal a Day, yet if the Meal be deferred 'till Night it will be good to take a small Modicum at Noon, which will help to dry up the vicious moisture of the Stomach : If the chief Meal be at Dinner, it's not amiss at Night to take some dried Raisins, with Bread or the like.

There are some other *Objections*, But I think them not worth naming, for observe, we allow all sorts of Meats that are agreeable to Nature, and that Measure and Quantity which is most convenient, and proportionable for the Stomach, and best conducing to Health.

Some may say it's not in every Body's Power to observe these Rules, What then must be done to prolong Life? I answer, there is only one, That is every Year twice, *Autumn* and *Spring*, the Body should be well purged and cleared of all ill Humours ; I speak to those that do not use much Exercise, nor ought it to be done by strong Medicines, one upon the Neck of the other, but gently taking the Medicines two or three days together ; so they will be easier born, and to much more benefit : For the first day purges the Bowels, the second the Liver, the third the Reins, in which lies the Drain of the ill Humours So that in two or three Years space, these Humours do corrupt and putrifie, and cast a Man into mortal Infirmities, and are the true Ground, why Men dye so much before their time. This Danger may in a great Measure be remedied by Purging seasonably at least twice a Year : I know many by this Means have prolonged their Lives to extream Old Age.

Of the Commodities or Advantges of a Sober Life.

The first Benefit is, It frees and preserves from almost all manner of Diseases, for it so tempers the Humours, and maintains them in an equal Proportion, that they offend not any way either in Quantity or Quality: For almost all Diseases proceed from Mens taking more Meat and Drink than Nature requires, or the Stomach can perfectly concoct. Since therefore almost all Diseases proceed from more Food being taken than Nature requires; it follows that he who observes a just Measure shall be free from almost all Diseases, Eccles. 37. 31. *Many have perished by Surfeits, but he that is Temperate shall prolong his Life.*

Advantages of a Sober Dyet.

First it armeth against outward Causes and Accidents, for they who have their Bodies free and untainted, and the Humours well tempered, are not so easily hurt by Heat or Cold, Labour and the like, as other Men are; but if at any time they are prejudiced, they are much sooner and easier cured. Furthermore it arms and fortifies against the Plague. *Socrates* by this means was never touched with it, though oft-times it wasted *Athens* where he Lived. 2. It mitigateth innumerable Diseases, causing them to be easily born. 3. It brings not only Health, but long Life to the Followers thereof, leading them on to extream Old Age; and when they pass out of this World, their Departure is without any great Pain or Grief, in as much as they dye by a meer Resolution, by observing Sober Dyet. Historians write, That *Paul*, the first Hermit lived One hundred and fiftteen Years. *St. Anthony* One hundred and five Years, *Paphnutius* Ninety Years, *James* the Hermit One hundred and four Years, *Simon Stilites* One hundred and nine Years,

St. Epiphanius One hundred and fifteen Years, *St. Jerome* One hundred Years: Besides this Privilege belongs not to Saints only, but to others, the *Brackmanes* among the *Indians* live exceeding long; and the *Turks* do the same, who give themselves to Abstinence and Austerity.

Nor do the Followers of Temperance only come to extream Old Age, but in their Dying pass away without Sense of Grief, insomuch that the Bond that knits together their Soul and Body is unloosed, not by any Violence to Nature, but by a simple Resolution and Consumption of their Radical Humour: And it fares with them as a Lamp when the Oil is spent, it goes out of it self. 5. It makes the Body brisk, Lightsome and Freth to all Motion appertaining thereunto: Also it maintains the Senses in their Vigour, their Sight and Hearing is quick, and their Tasteing preserv'd, &c.

Another Advantage is, It abates and diminishes the Affections and Passions, especially those of Anger and Melancholy, taking from them their Excess and Inordinate Violence: It also preserves the Memory wonderfully; it also helps the Wit and Understanding. Hence it comes to pass, That Men given to Abstinence, are Watchful, Circumspect, Provident and of a sound Judgment. It also causes Men to perform Prayer and Contemplation, with great Pleasure and Spiritual Delight. By this the Fathers of Old came to that great Measure of Holiness, and Familiarity with God, and were adorned with Gifts of Prophecy and Miracles, and became admirable to all the World; for having their Minds set upon God, he vouchsafed to visit them, illuminating them wonderfully as it is said, *Psal 34 Thy had an Eye unto him and were Inlightn'd, making them Partakers of his Secrets, and Instruments of his miraculous Works*, that the World might know, how acceptable their kind of Life was to God, and be provoked to the Imitation of them: Much

more

more might be said. but I must be brief. Sobriety also quenches and allays the Heat of Lust, and procures much Tranquility both to the Flesh and to the Spirit.

Sobriety extinguisheth all Grief and Trouble by Degrees, though it may be a little irksome at first, for we must not suddenly pass from one extream to another, but gradually by little and little, 'till we are come to that Measure, that there is no more Trouble remaining: But the Quantity doth justly agree, and answer the Capacity and Strength of the Stomach. 1 Pet. 5. Be Sober, for Sobriety is not only available for the overcoming the Temptations of the Flesh, to which the greatest Part of the World are subject, but is helpful to every kind of Vertue.

Read more of this, and Abundance of curious Matters, in a Boord Entituled, *A Thousand Notable Things, containing Abundance of Useful Things worthy the Perusal of all Families.* As also a Book called, *The Way to get Wealth, by making Wines*: and the *Way to save Wealth, by Living for two Pence a-day, &c.* Also another Book called, *Arcana Curiosa: or, Secrets of Art and Nature, adorned with Cuts.* By S. Lemery, Physician to the French King.

On HEALTH.

Some Observations from an Arabian Philosopher.

HE affirms, That the Menstruum of the Stomach is not an acid Juice, that procures Digestion when Meat is descended into the Stomach; and that the Liquor or Menstruum of the Stomach, which Nature hath ordained for the Concoction and Separation of Meats and Drinks, can neither be sharp nor sowre, sweet nor bitter, nor salt nor astringent, nor of any manifest Form or Quality.

2. He affirms, That the Menstruum or Liquor of the Stomach hath the nearest Affinity or Resemblance of Dew : What Dew is to the Earth, the same is this to the Body of Man, there being as great a Necessity of this moist Vapour or Menstruum, for the Service of the Body, as there is of Dew and Rain to impregnate and assist the Earth in the Productions of her Fruit. That the Business of the Menstruum or Liquor is to supply the Mouth and Stomach with Moisture. It being of a mild Nature, and gentle Operation, bows and applies it self to all sorts of Meats and Drink, tempering and incorporating it self with them, &c.

3. He affirms, That nothing is more injurious to Health, than too much Nourishment. Too rich Foods and strong Drinks, and the most plain ordinary and simple Foods are most Natural ; the great Difficulty lies in finding out the just Measure and Proportion in Quantity and Quality.

4. He says, The Uses of this Liquor or Menstruum, is such, that without it we could neither chew nor swallow, nor could the attractive Powers of Nature perform their Operation, in drawing forth the Virtues of the Food, and disperse and scatter them into the Members and Parts, to the universal Nourishment and Welfare of the whole Body.

5. That this Menstruum in its pure and simple Nature, does not only promote Digestion, and assist Nature in her Internal Works, but also it reaches and extends it self to the Cure of External Wounds and Sores. And that it is a Practice as salutiferous as Ancient, to use fasting Spittle for sore Eyes, and several sorts of Swellings ; this is often done with good Success, if the Method be continued, that is, be often applied, for it is the constant and repeated Applications that overcomes and cures.

I have known a Man, tho' not Book Learned, hath done Wonders, in the Curing of Deafness and Distempers in the Ears, to the Amazement of many of the Learned Physicians, by the sole Aid and Virtue of Fasting-spittle, sooner than by any Plaster or Poultrice whatever : Dogs, and many Animals, have no other way to cure most Wounds, and I my self have done the same, which shews the Excellency of the Balsamick Virtue of the Menstruum.

Bread chewed in the Mouth, asswages all Humours and Inflammations, if worked into a Poultrice, and applied seven or eight times a-day 'till the Cure be accomplished. So unconceivable is the Excellency of this Liquor, that if the powerful Virtues of it were known, your common Imposers and Surgeons would have but little Practice.

In many Cases People might be their own Doctors, and deliver themselves from a great deal of Expence and Torture.

The way to encrease this Menstruum is by Temperance and eating Water-gruel, Rice-milk, Milk-pottage half Water, eaten from *February* to *August* ; for after Cows are with Calf, their Milk is tough and jellious.

Bread, Butter, Cheese, several sorts of Herbs, Roots, Possers, Cocoa-nuts, Eggs, and other Things that are of a temperate Nature.

On the other hand all salt Meats, strong Drinks, Tobacco, and all other Things that are unequal in their Parts, are Enemies to this Balsamick Liquor : Also violent Exercise, too large Meals, and too long Fastings, and Idleness ; these weaken the digestive and attractive Faculty of the Stomach, and bring heaviness to the Body.

Of CONSUMPTIONS.

OUR *Arabian* Author likewise writeth concerning Consumptions, That the lowest and simplest Food and smallest Drinks, are best ; and all Spoon-Meats made of Oatmeal and Water eaten with Bread, but without Butter are proper.

Some commend Flower and Water, eaten with Bread and Salt, two or three times a Week, and Chocolate made with Water, and only sweetned with Sugar ; sometime let your Foods be mean, and other Times rich, for Nature loves Variety, but then remember to eat sparingly ; be cautious in visiting the Shades of *Venus*, which is very prejudicial, and often the Original of that Distemper ; all sorts of strong Liquors avoid, and strong Drinks, also new Milk, tho' the Learned often advise it.

Salt is very proper in all Foods, it strengthens the Stomach, and procures Appetite. In fine, Temperance is the main Thing to be observed, and it's safer to err in Quality than in Quantity, for too much in Quantity over burthens Nature, stagnates the Blood and Humours, and brings a general Disorder throughout the whole Body : Let them walk in the Fields, or by Rivers where the Air is fine, let them lye on Quilts, or Flock Beds ; let their Cloathing be moderate, let them drink a pint of Water once a day. This refreshes the Spirits, increases the Menstruum of the Stomach, sharpens the Appetite, and unconceveably assists Nature in several respects.

Having mentioned Milk, which is in its own Nature healthy, and more or less, according as the feeding of the Cows are, and the Disposition of the Cattle.

The best Season is from the beginning of *April*, to the last of *July*, and is good at all times, provided the Cows be new Milch'd ; but it ought not to be eaten after they have taken Bull, for then it is very unwholesome.

Directions

Directions to preserve and help the Sight.

A Good Order of Diet must be observed in this as well as all other Cases, in respect to Health. Also endeavour to choose a good Air to live in, dry Places are reckoned best, that is somewhat on a rising Ground, and free from moorish Ground: If you are forced to live in moist Places to rectifie the Air of that Place, burn Juniper wood, Rosemary, Lawrell, Tamirik, or take Eye bright, Fennel and Marjoram, of each an Ounce, a Drachm of Zyole, Aloes powdered, and three Drachms of Frankincense mixt all together, and perfume your Rooms with it; avoid the Sun's Heat and Beams of the Moon, North and South Winds hurt the Eyes, so do low Rooms that are smoky, and filled with Dust.

Eat Meats that are easie of Digestion, as Chickens, Hens, Partridge, Pheasant, Pidgeons, Capons, Larks, Lamb, Mutton, Veal, &c. are Food proper to eat, and all Food easie of Digestion: Avoid Meats that are of gross Nourishment and hard to digest, and such as are salt, sweet, slimy, vapourous, windy and sharp; Water Fowl is not commended; Turnips are reckoned very good for the Eyes.

Fish that is salt is accounted bad for the Sight, but Trout, Roaches, and other small Fish do not hurt; and if your Fish is sodden with Whitewine, or good Water where that cannot be afforded, with Eye-bright, Fennel, Parsley, Mint, Sage, they are much better, and a little salt Fish thus prepared may be eat sometimes.

Entrails and Brains of Creatures are bad, except Coney and Pidgeon, which are good for the Eyes.

Milk is judged to dimn the Sight, but poached Eggs, or raw, boiled with Eye-bright, powdered are very good.

Spices,

Spices, Mustard, Pepper, and Ginger hurt the Eyes; but Nutmegs, Cloves, Cinnamon, and Saffron, and some say Ginger are good for the Eyes; Sauces, Verjuice, Wine, Vinegar and Limons, and Oranges are best.

Herbs good for the Eyes, are Fennel, Eye-bright, Sage, Taragon, Marjoram, Rosemary, Bettony, Mint, Asparagus, Burnet, Savoury and Parsley.

Bad for the Eyes, are Cresses, Dill, Bassit, Pursley, Leeks, Colworts, Garlick, Onions, and Mulberries, and round Roots, called bullous Roots, are bad.

Pears and Apples, eat with Eye-bright, or with Fennel-seeds, Crusted over with fine Sugar, is good for the Eyes; and so are stewed Pruens, Quince or Apples preserved, to close the Stomach, and hinder Vapours from flying into the Brain; Fruit that abounds with much Moisture, are not commended.

Radish is counted hurtful, and so are Parsnips.

Capers and Olives, Nuts and Raisons, may be eat; Dates and Mulberries are not commended.

Drink, that is neither hard, stale, nor bitter, nor too new are good, but mild and clear Drink is best, moderately drank,

Eye-bright taken any way, either with Meat, Drink or Medicine, green or dry, in Tea, Gruel or Broth, is good against all Impediments of the Sight: And *Arnaldus de Villa* saith, put Eye-bright into Must or New Wine, and when the Wine, is clean to drink, it will make old Mens Sight like young, and takes away all Impediments, in all Ages, especially in fat Men, and such as abound with Phlegm; he said, It restored one that was blind a long time, by using it a whole Year.

Eye bright powdered and taken in Beer, or raw Eggs, does the same, or drank in Wine. If the Wine is too strong, allay it with Fennel-water and a little Sugar, or it is good put in Beer, Ale or Mead.

It is best to begin with the plainest Order to compound. Beer or Ale to each Man's likeing, with only Eye-bright, taking to every four quarts, a great handful of the Herb bound together; or you may put it into raw and thin Tinsel of Silk, and tye the same by a String to the Top of the Vessel, that the Eye-bright may hang in the midst of the Liquor; being put in when the Drink is new cleansed, let all work together 'till the Liquor be clear, and ripe according to common Use; then drink it at Meals, or when you please, in the Morning fasting, and at Meals also: To avoid Windiness, to every handful of the Herbs, you may add two or three Drachms of Fennel-seed, well cleansed and a little bruised, this you may begin withal, and when your Stomach is used to it, you may put to every Gallon two handfuls of the Herbs, or as you like it: In Winter you may add some Ginger, whole Mace, Cloves, Nutmegs, and Cinnamon, and make it like Bragget; this clears the Sight, helps Digestion, cuts Phlegm, and expels Wind.

Many have found Benefit, by Eye-bright and Fennel-seed. One *Hoard*, aged eighty four, used at the Age of forty, to drink it in Ale for his constant Drink, and eat the Powder thereof in an Egg three days in a Week, and it continued his Sight to the Eighty fourth Year, and it did so to his Father before him. Other Instances might be given if needful.

Some People commend other Things compounded with Eye-bright, as Sages, Vervain, Celandine, Fennel-seeds, Anniseeds, Galingall and Cubebs, and they may be put into Drink to Advantage, but I conceive Drinks compounded of fewest Things are best, especially using the same with Meat

Therefore, at this time, I advise you only, to use either Wine, Ale, or Beer, as you like, made as before prescribed, with Eye bright and Fennel-seed,

feed, and drink it in a Morning, or at Meals, as other Drink. It's reckoned best not to drink at Meals, 'till you have eat a little, and then drink small Draughts, and it will mix your Meat the better.

Let your Bread be made of clean Wheat, well leavened and somewhat salted, wherein may be put Fennel or Anniseeds ; eat it about three Days old, unleavened Bread hurts the Sight much.

The best Colours for the Sight that comfort it, are Green, Blue and Violet.

Eat not to fullness for that is bad, use *Venus* moderately, avoid overmuch Sleeping, Weeping, Anger, and Melancholy.

Keep your Body in good order, if bound eat Herb Gruel, as of Mallows, Violets, Spinage. Groundsel, Raisins, stewed Pruens and Currans, and if need be use other gentle Purgers, as your Physician directs you.

Rubbing your Body with a coarse Cloath is good, as first the Feet, then Legs, next Thighs, and then Buttocks, and so up to the Shoulders and Neck : Also to comb the Head backward with an Ivory-comb is good for the Eyes. Writing and Sleeping after Meals are bad for the Eyes. To keep the Eye fixed on any thing long weakens them ; so doth much Reading, and to mind Things that move swift and turn round.

Medicines outward ; smell to Marjoram pretty much helps the Eyes, Spectacles of green Crystal and sky Colour ; to wash the Eyes with cold Water, or with your own Water, or a young Child's water, or Water of the Decoction of Eye-bright, Roses, and Vervain, is likewise very good.

To clear the Sight, and remove Impediments use the Juice and Water of Eye-bright, of Fennel of Vervain, of Marigolds, of Pearlwort, all which are much commended.

To cleanse and strengthen the Eyes, use old clear White wine, in which the Calamint Stone hath been often extinguished, and also the pure Liquor of Sugar-candy, dissolved in the White of an Egg, raw or roasted, and the Yolk taken out.

Inward Medicines. Take of the Powder of Eye-bright four Ounces, of Mace one, mingle them together, and take as much as will lay on a Three Pence before Meat. This is said to have cured many after their Sight hath been decayed, and perfectly restored it again.

Some say, That the Eyes of a Crow hung about the Neck, strengtheneth a weak Sight and doth preserve the Sight. The Root of Swines-grass, or Knot-grass, dried in the Decrease of the Moon, and hung about the Neck, doth strengthen the Eyes, and prevents their Inflammation. Also take Leaves of Rue, of Roses, Fennel, Eye-bright, and Celanline, of each equal parts, distil them all together, and put a little of this Water into the Eyes, is the best Liquid or Water for the curing of the Eyes, and comforting the Sight. It must be made in the Spring-time, also long combing and rubbing the Head, do divert and turn away the Vapours that offend the Sight. To look on green Things, and the Skies, clear or green Glass Spectacles, are also good: Or if you fill your Hands with cold, clear water, and wash your open Eyes. Also Nutmegs beaten with Honey, and eat in a Morning, doth preserve the Sight; also Mirobolans Condite doth the same.

Thus I have given you some Receipts of the Ancients Opinions, of Things that are cheap and easie to come at.

*An Account of English Herbs, to make what
you call Tea ; or Water gruel.*

Sage
Penny Royal
Thyme
Mint
Savory
Alecost
Ground Ivy
Cresses
Balm
Marjoram
Clevers
Elderbuds
Brooklime
Wood Bettony
Vervain
Archangel
Scurvy-grass
Yarrow
Tree-foil

Mellons
Mints
Thyme
Camomile
Southernwood
Rosemary
Parsley
Fennel
Nettles
Spinage
Dandelion
Sassafras, or Ague-Tree
Plantain.
Cinquefoil.
Broom
Bay tree
Tanzy
Lavender
Cotton

Of these you may make Liquor, better for English Constitutions than Tea, if you sweeten them with Sugar or Treacle ; but if you put some of these sorts, or any one of them, into Water-gruel you may eat them with Bread and Butter, or with out, and you will have the Virtues of the Herbs as much or more than in what they call *TEA* ; and you may put them into Broth if you please, and Gruel made only with Water, Herbs, and Oat

meal

meal, I prefer to Flesh Broths, both for Taste and Virtue; Potherbs in Water-gruel, with an Onion or a Leek, or Shallot, or Clivers, or Clivesses, or for want of that a little Garlick makes to me a relishing, pleasant, and wholesome Gruel; but some love not Onions Leeks, Shalots nor Garlick, so they may leave them out, and have a wholesome Breakfast or Dinner, in case of Necessity. Some will put into Gruel only Nettle-seed for the Stone, or Fennel seed, or Parsley-feed. and find Benefit by it, and Anniseeds, or Carraway-seeds for the Wind and Cholick, and Linseed Tea or Gruel is excellent against Colds and Coughs. I might name both Herbs and Seeds abundance, but if you look into the *English Herbal*; or *Salmon's Dispensatory*, you will there find divers other Herbs, Roots, and Seeds, here omitted for brevity sake. And in a Book called, *The Unlearned Alchymist*, he says, that *English Wheat*, ordered as Coffee is roasted, will make Coffee as good as that so called, and that he has try'd and proved it; nay, some say, Peas or Horse-beans will do the same: And Wood-Betony will come near to Tea, as *J. Woolbridge* writes.

A few *Observations* that may be useful to several Constitutions.

Let the Phlegmatick eat at Breakfast, Bread, Butter, or Cheese, or some other dry Food, and not drink of two or three Hours, and let your drink be of middle Strength; this Method will procure an Appetite for Summer. And if the Party is inclinable to fat, to eat a Toast and Oil, together with a Draught of good Ale and Beer is wholesome, and let them walk in the open Air, is a good Remedy.

The Sanguine ought to eat Water-gruel, and spare simple Diet, to quel the extravagant Motion of the Blood. In the Morning it is good to be sparing, but after four or five hours he may drink a pint of exhillerating Liquor.

The Cholerick ought also to feed on Gruel or Pap made of Flower, and be cautious of drinking strong Liquors ; yet after Dinner they may drink of Wine, Cyder, Beer, or Ale.

The Melancholy, exhilarating Spoon-meats for Breakfast, dress'd up with Butter, Bread, Sugar and Salt, and their Dinner ought to be much of the same Nature, which will extend the Vessels of the Stomach and Breast, and quicken the Spirits into a brisk and lively Motion, and dispose them to Mirth and Company, than which nothing can be a better and easie Cure. Strong Liquor in the Morning is bad for all Constitutions, and Spoon-meats are the properest Food.

Let Aged People be moderate, and eat sparingly, and walk in the open Air. Two temperate Meals is best to restore and recover Health, and Bread that is two or three days old is the most healthy.

Another asserts, That he has lived wholly on Herbs several Days, and found them mighty Healthful, That they should be always eat raw with Oil, Vinegar and Butter, and that so eat they are far better to prevent Wind, and more cleansing than when boiled : That Cabbage and Colworts boiled and eat, do puff up and swell the Body, and generate ill Blood ; but take a raw hollow Cabbage or Colwort, slice it fine, and eat it with Oil, or melted Butter, Vinegar, Salt and Bread, it will warm the Stomach, and prevent windiness. The same is to be understood of all Herbs and Roots, which may be fed upon to great Advantage.

And he also asserts, That to prevent windy Disorders, is to eat all solid Food ; as Flesh, Puddings, &c. quite cold, and Spoon-meats but blood warm, which will cause a lively Circulation of the Humours, &c.

He likewise asserts, That Colds are the Original of most Distempers, which mostly proceed from Intemperance in Diet, Exercise or Action, whence arises Fumes and Vapours, and Obstructions, which must be remedied by a due and sober Moderation in Eating and Drinking, and Exercise.

Hence it is, That they have no Appetite, but are Hot and Uneasie. In such Colds, a gentle Purge or Sweating may be good, but a proper Method in Meats and Drinks will give Nature the best and quickest Relief; therefore it is but madness to force People to swallow Pills, Bolusses, Cordial Juleps, and Drenches, when the Cure may abundantly better, and at less charge, be accomplished. He says, That the *Indians* advise Fasting, and eating Water and Rice boiled together, which Liquor they drink, and that they are against all sorts of Fruit, as Raisins, Currans and Spice, being hard of Digestion, and Pernicious to the Stomach.

As to their W O M E N.

THEY enjoyn them to Temperance, and gentle Exercise; also they enjoyn them to Silence, as a noble Vertue; also they commend to them Cheerfulness: They also set before them the Ugliness of an Idle Life; nay, they say Idleness is inconsistent with Life, for Life in the very Expression implies Activity and Motion. Many other Things I must omit, not having Room in this small Treatise; I shall only add one Thing more, and that is, if any of their Women chance to have hard swelled Breasts or Tumors, they use this Poultrice following, which they esteem to have an universal Tendency and Effect, viz.

Take Rice and boil it in Water, and when it is thick and soft, they take a bitter Herb called *Tanaraboy*, cut small and mixed it with the Rice, ad-

ding to a quart of this, two Ounces of good Sugar, and apply it to the Sore 10 or 12 times in twenty four Hours, which gives ease the first time, and cures in a few days. They say, Sugar is one of the greatest Balsams in the World, if mixt with proper Ingredients, and will often apply it alone to Cuts, Sores, and Wounds.

Health or Diseases that may be cured by Water.

FOR *Colds*, take a Glass of cold Water going to Bed, and if you please another in the Night, and another in the Morning; the Water you drink must be clear, and then either Pump, Spring, River, Pond or Rain, will do.

Heart-burn, drink a Glass of cold Water, which will cure as soon as Chalk and Water, or other dry Earth, tho' they are good too.

Vomitting, (*violent*) that comes of it self, drink a good Dose of Water to stop it.

Cholick, drink Water plentifully will cure it.

Rheumatism, drink half a pint of cold Water going to Bed, and another in the Morning; this has cured them when the Fit was coming on.

St. Anthony's Fire, cured by drinking Water.

Asthma, or *Difficult Breathing*, drink Water.

When People are well, Water will not make them sweat, nor in a gentle Cold, or in a very light Fever.

Cholera, that is a Bile, a hot and dry yellow Humour, contained in the Gall and Bladder, drink Water.

As to *Colds* and *Fevers*, I have heard of several Cures by Water.

Plague. As soon as it seizes a Person, cold water will cure it, drinking a pint thereof.

Meazles and *Small Pox*, I have experienced, that the giving cold water is as good in Meazles, as in the Small Pox.

Water Physick is to be had every where, and no Charge.

Water is said to be the most wholesome Drink for cooling, moistening and quenching Thirst, and water Drinkers in the Primitive Times, were the longest Livers, and not so often Sick and Complaining as we are.

Dr. K. says, water is the fittest to promote Digestion of the Food we eat, and that all spirituous Liquors, hurt rather than help Digestion. And Dr. B. says, That water liquifies and concocts our Food better than any fermented Liquors whatever.

Dr. P. treating of Mineral Waters, says, That by accustoming our selves to drink water, we should be more free from many Diseases, as Tremblings, Palsies, Apoplexies, Giddiness, Pain in the Head, Gout, Stone, Sciatica, Dropsie, Rhumatism, Piles, Wind, short Breath, Falling-sickness, and such like.

He also saith, That water drank plentifully strengthens the Stomach, causeth Appetite, preserves the Sight, maketh the Senses lively, and cleanseth all the Passages of the Body, especially those of the Kidneys and Bladder.

A Sprain in the Legs, Hand, or Arms, or any part, dip them immediately into cold water for a quarter, or half an Hour, or more, or verjuice and water, or verjuice alone, is the best Remedy that can be; do it two or three times in a day, and ease your self by lying or sitting.

Agues. Take a pint of water, or a quart going into Bed, and it will cast you into a sweat; take it when you begin to find the Fit is coming, when all People may easily discern, that are troubled with it; it will sweat you well, and cure it: If the Ague is but a slight one it may not sweat you, but it will cure you.

Fever. Take a pint of cold water, being put into Bed, and it will sweat you very much if your Fever is violent ; you need not put much Cloaths on you, more than you usually lye upon you, and if it should return again, repeat the same again.

An *Asthma*, or *Short Breath*, and a *Consumption* have been cured, by drinking only water, and eating no other Food, but Water-gruel without Salt or Sugar ; this has done in three Months Time.

His Dyet he did not eat 'till he was very hungry, and then he eat it with pleasure ; which saith a late Author, perhaps consists the best part of his Cure. It being a great Advantage to Health, never to eat 'till you are a hungry.

Cough or *Cold*, *Head ach* and *Tooth ach*, to prevent or to cure wash your Head, Ears and Neck, and your Mouth, with cold water every Morning.

Scurvy has been cured by plentifully drinking of water.

Tooth-Ach Wash your Mouth in the Morning, and after eating, rub your Gums with your Finger, a Linen Rag or Brush, will prevent the Tooth-ach as well as cure it ; and preserve your Teeth sound, and free from VVorm-eating. Some once a Week wash them with salt and water, which do very well.

Difficulty of Urine hath been help'd speedily, by putting the Yard into water as warm as you can indure it ; it has done it in a Minute.

Gostive, has been speedily help'd by sitting over hot water ; for the hot Vapours being drawn up into the Body, causeth a Stool without straining.

Childrens Privities are cured by washing them with cold water.

Gauled with riding, is cured by washing your Breech with cold water going to Bed, Morning and Noon, or as oft as you please.

To make one hardy, wash with cold water your Breast very well, and it will also prevent your catching cold.

In most Diseases of the Head, there is nothing better than to bath it in cold water.

One having a pain in his Ears, upon taking cold, took a Towel, doubled up often, and dipt it in cold water about half-an hour, and apply'd it, tho' it reurned again some short time after, yet Ease was obtained by doing the same again; and the Cure was perfected in four times doing. So the *Muscovites*, when their Hands are numbed, cure them by applying cold Snow to them.

Water made your common Drink, preserves the native Ferment of the Stomach in good order, keeps the Blood temperate, prolongs Life, makes Sleep quiet and refreshing, allays the Passions, clears the Understanding; and in case of eating too much, causeth Digestion better than any other Cordial: It neither ferments in the Stomach nor turns sowre, as Wine and strong Drink will; therefore best corrected by water, being drank plentifully.

And I may affirm, That water drinking contributeth more to long Life, than drinking of Wine, or other strong Liquors; and those that are weak and sickly, and subject to the Stone, Gout, shortness of Breath, Asthma's, ill Digestion, and the like, may prolong their Life, by eating less, and using themselves to drink more water.

Vomiting, Looseness, or any Stomach Sicknefs, or Pain there, take a pint of water, warm it, and drink it after every vomiting, and it will prevent violent Straining, wherein lieth the Danger of all vomiting; by this you may vomit as much as you please and leave off when you please, and then you may cleanse your Stomach from slimy, corrupt Matter and Apoplexies

Gravel in the Kidneys, drink water cold or warm, by use of which it will abate the Heat of the Kidneys, and free you from pain in the Back.

Gout and Hypochondriack Melancholly, are cured by a spare Diet, and drinking of water.

Stone

Stone in the Bladder, by drinking of water, the intemperate Heat of the Body is abated, which occasions the Distemper, and several that after the voiding of a Stone, has never had more grew there; some drink it warm, some cold.

Child bearing Women, by drinking of water, will find their Children free from Distempers and Forwardness, and much more easie to bring up, and less liable to Death; whereas the Rich by feeding high, and drinking strong Drinks, ruin their own and their Childrens Constitutions, and bring Distempers into the World with their Children, whereas a temperate Dyet, and drinking of water, would prevent all Distempers.

To Encrease Milk in Women, Nurses by drinking water when they give Suck, will wonderfully increase Milk, in those that want it: Drinking a good Draught of water at Bed time, will supply them with Milk sufficient for that Night, it also causes the Child to rest the better.

Hunger. By drinking water *Hunger* has been born several Days, and some has smoked Tobacco with it, and made it easie to bear.

Rickets. Children may be cured of the *Rickets* by washing them daily in cold water, and some has cured them by dipping them every Morning over Head and Ears; by which their pale Countenances have become ruddy, and the Children strong.

Swellings and Bruises Apply a Linen Cloath four or five times doubled, and dipped in cold water, and new dip it again, and apply it as it grows warm, for the Cold will repell the Swelling, and prevent the flowing of Humours to the part, that after turns to blackness: But if a Swelling succeed, foment it Night and Morn for an Hour at a time, with water as hot as can be endured, and that will dissolve the Humour, and cause it to transpire thro' the Skin.

Sickness at the Stomach, take a Gallon of water, heat it as hot as you can drink it, drink about a Quart at several Draughts, then with a Feather tickle your Throat, and bring it up again, then drink another Quart, and so repeat it four times, which you may do in fifty or sixty Minutes, and it will cleanse the Stomach of Phlegm and viscid Matter, which causeth Sickness.

If Sickness has continued some time, it will require the same Course to be used once or twice more, which may be done in three or four Hours, one after another, without any other Inconvenience, than that the Breast will be a little sore the next day. This says my Author, I have tried forty Years, and look on it as infallible in all Sickness at Stomach from what Cause soever, and for all Pains in the Belly that seem to be above the Navel; for these are all in the Stomach, which Pains are counted the Cholick, but it is not so, for the right Cholick is below the Navel in the Gut Colon; and this is good against Poisons and Surfeits, bad Digestion, over Eating, &c. By this Means says my Author, I have not been Sick two Days together this forty Years and more, for this in an Hours time restores me to ease, and perfectly cures my Ills, and infallibly cure all sick Stomachs.

Tea, made of a shred Orange or Lemon, is one of the best promoters of Digestion after a full Meal, or when you are dry betwixt Meals, and much safer then Drams or strong Cordials.

Warm water drank will assist Digestion, in weak Stomachs and tender Nerves; by this I have seen several Persons recover to a Miracle, when cold Mineral water, Bitters, Cordials and Drams have done more hurt than good. Tea ought not to be drank much hotter than the Blood it self.

Nothing is so light and easie to the Stomach most certainly, as mealy Vegitable, such as Beans, Pease, Millet Oats, Wheat, Barley, Rye, Rice, Potato's, Sage,

Sage, and the like ; on some of which the Healthy, and those of weak Nerves, ought to make Breakfast and Supper.

Some cannot vomit they pretend, let them drink a pint of water, every three or four Hours, 'till they are hungry, and the water will digest what is offensive.

Appetite to restore, drink warm or cold water freely in a Morning. Gouty People ought to swallow down as much water as their Stomach will bear, after Excess in Meat or Drink before they go to Bed.

Appoplexies, generally seizes after Eating, and is attended with Giddiness and bad Sight, that things seem double. For this, says my Author, I called for water, and drank it cold, not daring to stay till it was warm, and then by my Finger or a Feather, provoked vomiting, and by this I immediately overcame the Evil that threatned me.

Shortness of Breath, vomit with warm water three or four times, and to prevent it drink nothing but water afterward, either cold or warmed with a Toast.

The water if you like it may be boiled with Honey, Wine, Ale, or Brandy, but it is as bad as Poison to Asthmatick and short Breathed People.

Vomiting and Looseness, drink pure water in large Quantities, either cold or warmed.

Fluxes, coming without vomiting, drink a quart or more of warm water.

He that lives physically must live miserably, to cut off his Days by Intemperance, Indiscretion, and Guilty Passions, to live miserably for the sake of gratifying a Sweet Tooth, or a Brutal Itch. To die Martyrs to our Luxury and Wantonness, is equally beneath the Dignity of Human Nature, and contrary to the Homage we owe to the Author of our Being.

F I N I S.

ERRATA. P. 8. Leave out [to compel Men to]
P. 9. [I have been compeled and]

BOOKS Sold by G. C. at the Ring in LITTLE-BRITAIN.

1. **O**NE Thousand Notable Things, in Garden-
ing, Angling, Fowling, Physick, &c. Of
Dreams, Moles, &c. To improve Bees. To kill
Buggs, Rats, Mice, and all other sorts of Vermin.
Take Spots out of Cloathing. The Vertue of *Dul-*
ridge-Waters. To make Wax, Wafers, *Butler's Ale*.
A Dialogue betwixt a Divine and a Beggar. Bp
Usher's Prophecy; and divers other Matters. *Pr. 1s.*

2. A Thousand more Notable Things; contain-
ing Physical Receipts, Gardening, Angling, Japan-
ning, Painting in Oyl, &c. To cure all Diseases in
all sorts of Cattle. Curious Inventions to improve
upon. Problems, Directions for Midwives, Nurses,
and Child-bearing Women; with divers other Cu-
riofities. By *G. Johnson*. Price 1 s. 6 d.

3. The Way to save Wealth, by living for Two-
pence a Day. To brew good Liquor without Malt
or Hops. To save Shoe-leather. Make Coals last
long. To save Cloth in Shifts. To feed Horses
without Hay, Grass, or Corn. To destroy Vermin.
Order Bees and Silkworms. To which is added,
The Compleat Husbandman, shewing how to cure
all Diseases in all sorts of Cattle at 1 s. Charge. To
improve Ground, Bees, Silkworms, &c. To brew
fine Ale. Make Coffee, Tea, Chocolate, &c. Al-
so, Every Man his own Gauger. To make Ploughs,
and order Saffron. Directions in Fishing, Fowling,
Hunting, and other Matters. Price 1 s. 6 d.

4. The Way to get Wealth, by making 23 sorts of
English Wines equal to French, and Cyder equal to
Canary. To make Mead, Rum, Rack, Punch, and
cordial Waters. To preserve the Sight. Remem-
ber all you Read. To make a Strop for Razors.
To make Corn produce a triple Crop. Receipts in

G

Cookery,

Books Sold at the Ring in Little-Britain.

Cookery, and divers other Curiosities. *Price 1 s. 6 d.*
5. Art's Treasury ; shewing how to dye Silk, Hair, Cloth, Feathers, Ivory, Leather, &c. To take Spots out of Cloth, Diaper, Linnen, &c. To make Perfumes. The Art of Drawing, Limning, Painting in Oyl, Etching, Graving, Enamelling, &c. To make Clock-work, Colour Maps, and thicken Linnen. To gild Metals. To make Ink, Dyals, &c. To brew Pale and Fine Ale. Hocus Pocus, strange Stories, and abundance of pleasant Reading and Curiosities. *Price 1 s.*

6. Art's Masterpiece in Limning, Painting in Oyl, Japanning, Perfuming, making Glass, &c. Curious Physical Receipts. To make artificial Tortoise-shell, London Ink-powder ; and divers other Matters. *Price 1 s.*

7. Hill's Legermain ; or, Natural and Artificial Conclusions. To light a Candle at a Picture, make Fire fly out of a Pot of Water, to spit Fire, make Artificial Birds and Eggs fly in the Air. To walk on the Water. To take Fish ; and make a Cat piss out a Fire, or Speak. To break a thick Rope with your Hands. To make Sport with Fowls. To know when Persons shall Marry. Physical Receipts : With above 140 Sports and Pastimes more Adorn'd with Cuts. *Price 1 s. 6 d.*

8. The Mystery of Vintners and Wine-Coopers shewing how to Cure all sorts of Wine, whether French, Spanish, Greek, Italian, or Portugal. Discovered to the Royal Society by One that serv'd two Apprenticeships to a Vintner. *Price 6 d.*

9. White's Hocus Pocus, a Rich Cabinet of Legerdemain Curiosities and Artificial Fireworks, with Drawing, Painting, Arithmetick, Geometry, Astronomy, Dyalling, &c. Secret ways of writing Letters Physical Receipts ; and many other Curiosities Adorn'd with Cuts. *Price stitched 6 d.*

10. Sports and Pastimes ; or, Hocus Pocus improved. To turn Water into Wine. To make

freeze

Books Sold at the Ring in Little-Britain.

freeze by the Fire. To make a Blow-book. Use the Egg, Globe, and Melting-box. To walk on a hot Iron, eat Fire, catch Fish, Fowl, &c. To make Spells, Charms, and abundance of Rareties and Curiousities. *Price stitched 6 d.*

11. The Compleat Vermin-killer; shewing how to destroy Rats, Mice, Weasles, Moles, Ants, Fleas, Bugs, Lice, and all Vermin that infect House, Garden, Field, or Orchard. *Price 6 d.*

12. The French Perfumer of Drugs, Powders, Wash-balls, Essences, Oyl, Wax, Pomatum, Hungary-water; to extract Odours out of Drugs or Flowers; to make and perfume Snuff, &c. Done by the French King's Perfumer, and now English'd. The Third Edition. *Price 1 s.*

Books to make a Compleat Farmer, Gardener, Farrier, Bee-master, Angler, Fowler, Husbandman, and Sportsman.

13. Butler of Bees; teaching how to preserve them, and the sweet Profit they afford their Keepers; with an Account of Silk-worms. *Price 1 s.*

14. The Compleat Bee-master; shewing the way to order and improve them to great Advantage. By Mr. Worlidge. *Price 6 d.*

15. The Countryman's Treasure; shewing how to Cure all Diseases in Oxen, Cows, Calves, Sheep, Hogs, Asses, Goats, Dogs, &c. How to prevent Diseases in them; and also to destroy Vermin. By the 40 Years Experience of James Lambert. *Price 1 s.*

16. The Florist's Vade Mecum: Directing to Raise, Plant, Encrease, and Preserve the rarest Flowers and Plants that our Climate will produce; with apt Soil for each Species, and several new Experiments. To which is added, A curious Calendar for each Month in the Year. By Sam. Gilbert, Florist. *Price 1 s.*

17. The Angler's sure Guide; shewing how to provide the best Materials for Fishing-tackle; the

Books Sold at the Ring in Little-Britain.

Will-with-a-Wisp: An Account of the Damage done by the last Wind; and many other Terrible and Amazing Things. *Price 6 d.*

26. A Pocket-book in Vellum; shewing how to make Acquittances, Bills, Bonds, Wills, &c. Instructions for Traders to write Letters. To keep Account-books, and Accompts ready cast up: Of great Use to all Traders. An Account of the Market-Towns and Fairs; what Countries they are in, and how far distant from *London*. Likewise the Prices of all Handycraft-men's Work. The Rates of Car, Coaches, and Watermen: Where Carts and Coaches Inn. Tables of Interest, and other Matters. *Price 3 s.*

27. The Lady's Companion; or, Secrets in Painting, Preserving, and Beautifying the Face, and clearing the Skin from Sunburn, Freckles, Pimples, Redness, Wrinkles, and all Deformities. To paint the Hair, and make it thick and long. To preserve the Teeth, and make them white. To make Wine of all sorts of Herbs; also of Cherries, Gooseberries, Currans, Apricocks, Plumbs, and the like. To sweeten the Breath, and keep the Breasts from flagging, and the Body in a just Comeliness; with other Curiosities. *Price 1 s.*

28. The Mathematicks explain'd by *Gunter's Line*, viz. Arithmetick, Interest, Geometry, Surveying, Gauging, Measuring, Trigonometry, Astronomy, Geography, Navigation, Dyalling, Chronology, Dioptricks, Architecture, Mechanick Powers, Clock-work, &c. A Book useful for Gentlemen, Officers, Engineers, Architects, Seamen, Surveyors, Shopkeepers, Artificers of all sorts, Watch-makers, Glaziers, Painters, &c. By *Richard Neve*, Philomathematician. *Price 2 s.*

29. *Aristotle's Problems*. *Price 1 s.*

30. A Compendium of Geography; shewing the Use of the Globes and Maps: With a Description of all the Empires and Kingdoms in the World.

De-

Books Sold at the Ring in Little-Britain.

Design'd as a Preparatory for Youth and others to understand History. *Price 1 s.*

31. *Collins's Arithmetick*; shewing the whole Art so plain, that it may be learnt without the Help of a Master. *Price fitcht 6 d.*

32. *Cole's Arithmetick, and Secretaries Guide*; directing to write Letters on all Occasions: Rules of Behaviour, and other Matters. *Price 1 s.*

33. *Collins's Gauging*: Containing Decimal Tables for speedy Gauging of small Brewing-Vessels; and also for Gauging of Cask in Ale or Wine-measure, either full, or part empty; with an Appendix containing useful Propositions perform'd Arithmetically and Instrumentally; with divers Tables, and the new Method of Gauging Worts, and to keep the Stock-book: With short Rules for Gauging Malt. By *R. Waller, Gauger.* *Price 1 s. 6 d.*

34. *The Dutch Fortune-teller.* *Price 1 s.*

35. *The whole Art of Dying.* In two Parts. The First discovers the most useful Secrets in dying Silk, Wool, Linnen, and the Manufactures thereof, as practis'd in *England, Holland, France, Spain, and Germany*: With a Discourse of Pot and Weigh'd Ashes, and several foreign Ingredients us'd in Dying. The Second Part contains Instructions for dying Wool, and Woollen Manufactures of all Colours; also for dying Hats: With an Account of the Drugs or Colours us'd in Dying, &c. *Price 4 s.*

36. *Epitome of Ecclesiastical History*; containing the Life of Christ and his Apostles, and the primitive Fathers. Also the Lives of several modern Divines, and Kings and Queens of *England*, since the Reformation to this Time. *Price 2 s.*

37. *The Gentleman's Auditor*; being a new and easie Method to keep Account of Gentlemen's Estates, both as to laying out and coming in, with the manner of auditing Accompts with Cashiers, Stewards, Bailiffs, Rent-gatherers, and others: Whereby at any time may be seen whether they save or spend

Books Sold at the Ring in Little-Britain.

Spend, get or lose, to a Farthing. The Third Edition. Price 6 d.

38. *Leybourn's* Panarithmologia; or, the Trader's sure Guide: Containing Tables ready cast up, from a Farthing to a Broad-piece; of great Use to Merchants, Weavers, Bankers, Grocers, Haberdashers, and all Traders that deal by Wholesale or Retail. Also for Carpenters, Bricklayers, Joyners, Glaziers, Plaisterers, Plummetts, Painters, and all other Mechanicks; with Tables of Interest and Discount. This Book is so exactly Corrected, that no Book of the like kind is so exact. The Second Edition. Price 1 s. 6 d. The larger sort is 3 s. That contains the Traveller's Instructor and Secretary's Guide; and an Account of Races, Fairs, Carriers, and divers other matters.

39. Youth's Safety; laying open the Practices of Sharpers, Rakes, Jilts, Sweetners, Town-Shifts, Sharks, &c. with their knavish Practices in Gaming, and Villany of all sorts expos'd, and how to know and avoid them, &c. Of great Use to all young People not acquainted with the Town. Price 6 d.

40. The Young Accomptant's Tutor; or, brief Rules for keeping Shop-book; shewing the proper Debtors and Creditors in the most usual Transaction of Trade. Explain'd by Examples fitted to the meanest Capacity in a Waste-book, Journal, Ledger, &c. All done after the *Italian* manner, in an easie and familiar Method, whereby you may state what you get or lose to a Farthing. Price 1 s. 6 d.

41. The Compleat Gentlewoman; or, the whole Duty of a Woman. Containing Rules of Behaviour in all Places and Conditions: With Directions to cook Flesh, Fish, Fowl, &c. To make Sauces, Pickles, Preserves, and Conserves. Directions to live for Two-pence a Day, and to save Soap, Shoes, Candles, Coals, Shifts, &c. The Whole being exact Rules for the Female Sex to walk by. Price 2 s.

42. *Eland's* Tutor to Astrology; being a plain Intro-

Books Sold at the Ring in Little-Britain.

Introduction to that Art, so that the meanest Capacity may erect a Figure, and give Judgment on a Question; so compleatly furnish'd, that all Operations of a Nativity may be perform'd by this Book only, without the Help of Others. Begun by Mr. Eland, and compleated by G. Parker, Philomath. Price 2 s.

43. *Æsop's Fables in English Prose.* Adorn'd with 200 curious Cuts. Price 1 s.

44. *The Art of Japanning, Gilding, Burnishing, Lacquering, and Painting Metzo-tinto Prints.* To counterfeit Tortoise-shell and Marble; and to stain and dye Wood, Iron, or Horn; with 100 Patterns of Japan-work, curiously Engrav'd on 24 Copper Cuts. Price 8 s.

45. *Hist. of Riches, Poverty, Labour, and Content.*

46. *The pleasant and delightful History of Dorastus and Fawnia;* a Book that not only diverts the Grown-up, but allures Children to learn to Read. Price 6 d.

47. *The Prognostications of Erra Pater, a Jew, born in Jury.* Price 3 d.

48. *England's Jest*s refin'd and improv'd, with the Addition of eight Novels; also many diverting Letters and Answers. Price 1 s.

49. *England's Chronicle;* containing the Lives and Actions of all the Kings and Queens of England to this time. Adorn'd with Cuts. Price 1 s. 6 d.

50. *The Child's Weeks-work;* consisting of Poems, Riddles, Jests, Fables, and Stories. To which is added, *The Father's Blessing;* containing the Duty of Youth. Adorn'd with 24 Cuts. Price 6 d.

51. *Garland of Good-will.* Price 6 d.

52. *Gesta Romanorum,* with Morals to each Story; a Book useful for all sorts of People, especially to learn the younger sort to Read with Delight. Adorn'd with Cuts. Price 1 s.

53. *History of Guy Earl of Warwick,* in Prose and Verse, with Cuts. Price 1 s.

54. *Mandevil's Travels thro' the World.* Price 1 s.

55. Coun-

Books Sold at the Ring in Little-Britain.

55. Councellor *Manners's* Legacy; by Observation whereof a Man may raise his Fortune. *Price 1 s.*

56. A New Book of Knowledge, (Adorn'd with Cuts.) Containing Physiognomy, a Wheel of Fortune, and Days Fortunate and Unfortunate. Rules to keep the Body in Health; Receipts in Physick; the Art of Husbandry, Gardening, and to cure Cattle; *Price 1 s.*

57. History of *Reynard* the Fox. Adorn'd with Cuts, in 3 Parts, Quarto. *Price 3 s.*

58. History of the Seven Wise Masters of Rome, adorn'd with many pretty Pictures. *Price 1 s.*

59. History of the Seven Wise Mistresses of Rome, with Morals. Adorn'd with Pictures. *Price 1 s.*

60. The Newest Academy of Complements; containing the Art of Courtship, Genteel Breeding, &c. with the newest Songs. *Price 1 s.*

61. The Treasury of Knowledge, fit for Dealers; it contains the present State of *London*, relating to Trade, and all other material Things. *Price 1 s. 6 d.*

62. The Landed-man's Assistant; containing the newest and most plain Method of keeping Accounts of Gentlemen's Estates yet extant. Also, a Compen-Form of taking a Survey of an Estate in hand, Rack-Rents, High-Rents, or upon Lives, with an Abstract of the same. Likewise an Inventory of Cash, Stock-Debts, &c. The Method of entring Lives dropt, and Leases granted; together with a Cash-book, an Abstract of Receipts and Disbursements, and how to charge and discharge Tenant's Accompts; and to know what remains due from any of them. By *Geo. Clarke*, Steward to a Person of Quality. *Pr. 1 s. fitcht.*

63. History of the Seven Champions. *Pr. 3 s. 6 d.*

64. The Travels of the Patriarchs, Prophets, Judges, Kings, our Saviour and his Apostles, *Pr. 5 s.*
Assize of Bread, *Price 6 d.*

Angler's Vade Mecum, 2 s.

Bright of Prayer, 3 s.

Baker's Arithmetick, 1 s.

Books Sold at the Ring in Little-Britain.

- Burthen of a loaded Conscience, 1 s.
Bundle of Myrrh, 1 d.
Ball's Catechism, 2 d.
Baxter's Compassionate Council, 1 s.
Bunyan's Come and Welcome, 1 s.
Bridewoman's Counsellor, 4 d.
Barrow's Euclid in English, 5 s.
————— in Latin, 5 s.
Bright of judging 1 s.
———— Effays, 1 s.
Baxter's Now or Never, 1 s.
Cookery Refin'd, 6 d.
Cole's Latin Dictionary, 7 s.
Nomenclatura Trilinguis, 1 s.
Cooper's English Teacher, 1 s.
Cole's Young Scholer's Companion, 1 s.
Clavis Grammatica, Price 1 s.
Cases against the Dissenters, 3 vol. 1 s. 6 d.
Collectio Sententiarum, 8^o, 2 s. 6 d.
Countryman's Guide ; or, Graziers and Farmers In-
structor in ordering and curing Cattle, 1 s.
Dialogue betwixt Life and Death, 3 d.
David's Repentance, 1 s. 6 d.
Dent's Path-way to Heaven, 1 s. 6 d.
Doctrine of the Bible, 1 s. 6 d.
Drexelius of Hell Torments, 1 s. 6 d.
Don Quixot, 2 vol. 12 s. 6 d.
Erasmus de Copia, 1 s. 6 d.
England's Grandeur, by Tryon, 1 s.
Ellis's Three Discourses, 5 s.
England's Reformation desir'd, 1 d.
Effays for a new Translation of the Bible, 2 s.
Æsop's Fables in Verse, with Cuts, 1 s.
Fortunatus, 1 s.
Farnaby's Rhetorick, 1 s. 6 d.
Fisher's Spelling, 6 d.
Familiar Forms, 1 s.
Garden of Spiritual Flowers, 1 s. 6 d.
Great Affize, 1 s. 6 d.

Books Sold at the Ring in Little-Britain.

- Guide to the Altar, 1 s.
—— to young Communicants, 6 d.
Greek Testament, 2 s. 6 d.
Jewish Antiquities, 3 s.
Roman Antiquities, 3 s.
Heylin's Help to History, 5 s.
Hale's Contemplations, 5 s.
—— 3d part, 5 s.—
History of Portugal, 5 s.
Harmer on the Assemblies Catechism, gr. & lat. 1 s.
Lithgow's Travels, 4 s.
Lucian's Dialogues, gr. lat. by Dugard, 2 s.
Leel's Lucian's Dialogues, gr. lat. 4 s.
Lightbody's Gauging, 6 d.
Mother's Blessing, 1 s.
Manners's Legacy, 1 s.
Pious man's Directions, 6 d.
Poems on the Four Last Things, 1 s.
Posing of Parts 1 s.
Ld Strafford's Tryal, fol. 18 s.
Smiths Gauging, 2 s.
Sport and Pastime 1 s.
Spark from the Altar 6 d.
Salmons Dispensatory, 6 s.
—— Doron, 2d part of the Dispensatory, 5 s.
School of Virtue, 2 d.
Tullys Orations, 2 s.
Tryons Letters 2 s.
—— good Housewife made a Doctor, 1 s. 6 d.
Wilsons History of King James, 8 s.
Youths Recreation, 1 s.
Wilkins's Natural Religion, 5 s.
Martindale's Surveyour, 1 s. 6 d.
Moyle's Sea-Surgeon, 4 s.
Paterfons Vocabulary of Verbs, 6 d.
Tryal of 29 Regicides, 8vo, 6 s.
White's Little Book for Children, 6 d.

F I N I S.

